THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 18. NEW-YORK, SATURDAY, JULY 20, 1833. WHOLE NUMBER, 122.

Infancy.

Who hath despised the day of small things?—*Zech.* iv. 10.

TRACE to its source yon broad majestic stream,
Where navies float, and nations' riches teem.
What does it show? a small and shallow rill,
Moistening the marshes of a nameless hill.

Or mark yon stately oak, the forest's pride!
Deep-rooted, and with boughs extending wide!
Where was it once? Inertly folded up
In the small compass of an acorn cup.

Or lift thine eye, where yonder star minute
A faint uncertain ray appears to shoot:
Canst thou imagine it a sun most bright
With worlds, perhaps dependent on its light?

All these are wonderful! yet stranger far
Than oak, or stream, or faintly beaming star,
The passive babe upon the mother's knee,
View'd as a child of immortality.

O! 't is astonishing so frail a shell
Should hide creation's mightiest miracle,
A living soul! JEHOVAH's gifted breath
Placed in a tent of weakness! life in death.

Lo! in her secret chamber sleeps the mind,
Until those cords mysterious shall be twined,
By which her busy handmaids find access,
To break the slumbers of her deep recess.

Perfect each faculty, complete each sense,
Yet all chain'd up in infant impotence:
Bound, as it were, in mental swathing band,
For time to loosen with his gradual hand.

Believer! in such types a picture see,
Of what the spirits blest consider thee;
Thou glorious creature of etherial birth,
Passing thy time of pupilage on earth.

They view thee as a jewel in the mine,
All rough and lustreless, yet form'd to shine:
Thy brightest graces, as a little spark,
Just visible—because the world is dark.

From thee to them the interval how great,
A baby and a minister of state;
And yet deny it, doubt it if we can,
The babe as truly lives as does the man.

Already does thy full admiring love
Follow the rays that reach thee from above;
And when thine eye can bear the full-orb'd blaze,
Thy King, in all his beauty, waits thy gaze.

Already dost thou nestle to that side,
Where all thy wants are tenderly supplied.
O! keep thee closely to that parent breast,
For thou shalt find it an eternal rest.

Presbyterian. *A Mother's First Thoughts.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP DOANE TO THE CONVENTION OF NEW JERSEY.

My Brethren of the Clergy, and of the Laity,—IT is a duty, as pleasing as it is profitable, which, by the 51st canon of our Church, devolves upon each of her Bishops, that "at every annual diocesan convention," he "shall deliver an address, stating the affairs of the diocese, since the last meeting of the Convention; the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for Orders, and of those who have been ordained, suspended or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the diocese." It is a pleasing office,—as it records, from year to year, the duties which, in our Master's strength, we have discharged, and renews again the services in which we have engaged together; and eminently profitable,—since, besides its obvious importance in enabling us to procure, from time to time, "a full and accurate view of the state of the Church," it supplies the members of each diocese with that authentic and interesting information, which is so essential to fulfil the apostolic injunction to a primitive bishop,—to "set in order the things that are wanting;"* and that other most affecting charge of the Lord JESUS himself, to another in the same office of the ministry,—"Be watchful, and strengthen the things which remain, that are ready to die!"† May the same LORD give us all grace to take good heed to that earnest and most pregnant admonition, which he has thereto subjoined,—"If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what time I will come upon thee!"‡

With the circumstances, which in the course of divine Providence, have brought me into the responsible and interesting relation with the Diocese of New Jersey, which, by your too favorable consideration, I hold, you, my brethren and friends, are more intimately acquainted than I am myself. Resident then in a distant diocese, I had not received the slightest intimation that your regards had been turned toward me, when the official evidences of my election to the Episcopate were placed in my hands, on the evening of the 6th day of October last, by the very respectable Committee appointed by the Convention, to proceed to Boston for that purpose. The fearful responsibility thus devolved upon me, to decide, for myself and for the Church, a question of such importance, before wholly unthought of, was not a little enhanced by the consideration, that in less than twelve days, the General Convention was to hold its session, in the city of New York; during which it was greatly desired that the consecration, no impediment interfering, should take place. On the 19th day of October, convinced, on principles which have been, long since, deliberately adopted as the rules of my life, and by the concurring judgments of those who were best fitted to form an accurate decision in the premises, that such was my duty to His Church, whose soldier and servant I am,—I communicated to the Committee above named, my letter of acceptance; and on the 31st day of the same month, was consecrated to the office of a Bishop in the Church of GOD, by the venerable and Rt. Rev. Dr. WHITE, the presiding Bishop, assisted by the Rt. Rev. Dr. ONDERDONK, of New-York, and the Rt. Rev. Dr. IVES of North Carolina. That the solemnities of that day may be propitious to this our portion of the vineyard of the Lord, and promotive, now and hereafter, of the kingdom and glory of our divine Redeemer, let me have, brethren, as I most truly need, your fervent and continual prayers!

Unable, at so late a period of the year, to effect my removal to this diocese, and at the same time under obligations of duty and of affection, to consent to the request, that I would continue until Easter, so far as my new engagements should allow, in the charge of my former parish, I made arrangements for accomplishing a visitation of the diocese, before the setting in of winter. It was made much more rapidly than of choice it would have been: but the lateness of the season, and peculiar domestic circumstances, allowed me no alternative, between such a visitation, and its delay till spring.

I commenced my primary visitation, on Wednesday, November 28th, at Christ Church, New-Brunswick; where I preached in the evening, to a large and very respectable congregation,—the service being read by the Rev. William Douglass, the laborious minister of the Churches at Woodbridge, Piscataway, and Alexandria. I was induced to enter on my official labors at this point, that I might follow more immediately in the footsteps of my venerated predecessor, who, for thirty years, ministered in holy things to the people of that congregation. I was desirous also thus especially to acknowledge the friendly attentions shown to myself personally, and the valuable services so long and faithfully rendered to the diocese, by him, who bearing the name, has so worthily succeeded to the parochial charge of the lamented incumbent. It was the object of the discourse here, and elsewhere, delivered, as the visitation sermon, to set forth the plan of salvation through JESUS CHRIST,—the "counsel of GOD," as St. Paul denominates it, *the whole of which*, the Christian minister, who would keep himself "pure from the blood of all men," is bound to declare.

On the morning of Thursday, the 29th, I was carried by the Rector, the Rev. Mr. Croes, on my way to Middletown, as far as Pleasant Valley; where the Rev. Mr. Finch was waiting to convey me to the Churches at Middletown and Shrewsbury, under his pastoral charge. After dining in Middletown with Judge Pintard, a venerable and devoted Churchman, of the generous blood of the Huguenots, we repaired to Christ Church; where, after the service by the Rector, I preached the visitation sermon.

Thence we rode to Shrewsbury, where to a large congregation, whom we found assembled, and anxious for the word, I preached again,—the Rector, as before, performing the service. This is an ancient Church, but in good repair. I found among the people a lively interest in the concern which is most important to us all; and, among some of the older members especially, a zealous and highly intelligent devotion to the distinctive principles of the Church. In an age like ours, of great division on religious subjects, and still greater indifference to much that is purest and most primitive, I cannot too earnestly impress upon my brethren of the clergy, the importance of a constant inculcation by catechetical and other instructions,—through the favorable medium, especially, of the Sunday School and Bible Classes,—of those fundamental principles of apostolic truth and order, which constitute together our inestimable Christian heritage,—"the means of grace," preparing us for the attainment, through the Saviour's merits, of "the hope of glory." There can be no better pattern for our imitation than the Psalmist has sketched,—"Hear my law, O my people; incline your ears unto the words of my mouth. I will open my mouth in a parable; I will declare hard sentences of old, which we have heard and known, and *such as our fathers* have told us; that we should not hide them from *the children of the generations to come;* but to show the honor of the LORD, his mighty and wonderful works that he hath done. He made a covenant with Jacob, and made Israel a law, which she commanded our forefathers *to teach their children;* that *their posterity might know it, and the children which were yet unborn;* to the intent, that when they came up, they might *show their children* the same:"—

"That generations yet to come,
Should to their unborn heirs,
Religiously transmit the same,
And they again to theirs."

The next day, November 30th, Friday, Mr. Finch carried me as far as Freehold; where the Rev. Mr. Ward, Rector of St. Peter's Church, Spotswood, officiates a part of the time, whom we found waiting to receive us. After the morning service, which he conducted, I preached to a congregation, apparently of much more than ordinary intelligence. Freehold is the county town, and is a place of increasing importance. It ought to have, and, in the opinion of Mr. Ward, (whose experience and active exertions in behalf of the Church, entitle his judgment to much confidence,) might have, with a little effort and attention, the constant services of a clergyman. I shall not feel quite satisfied until the experiment has at least been made. A flourishing church once existed here; and the thing which hath been, the Christian, in his Master's strength, should always reason, is the thing which may be.

From Freehold, I was conveyed by Mr. Ward to Spotswood, and in the evening preached in St. Peter's Church, to a very interesting congregation. This ancient church offers another evidence of what zeal, fidelity, and perseverance, under GOD, may accomplish in a good cause, with the smallest means, and against the most adverse circumstances; and appears to be now eminently prosperous under the faithful and assiduous ministrations of its worthy Rector.

From Spotswood, I was carried on the morning of Saturday, December 1st, to Price's Point, where I took the steam-boat for the city of New-York, and thence crossed to Jersey City, in time for my appointment of an evening service. In the Rector of St. Matthew's, the Rev. Dr. Barry, I am proud and happy to recognise the faithful instructer of my youth, and the constant friend of more than six and twenty years. There was a mutual satisfaction in our meeting which it were not easy to express, and which neither of us will be likely to forget. By the exemplary efforts of the Rector, aided, not only by his own attached and zealous little flock, but by the generous bounty of his numerous and uniformly grateful pupils in New-York, and elsewhere, a substantial and becoming edifice of stone is in course of erection. In the meantime, the congregation worship in a large and commodious upper room; where, the Rector reading the service, I preached the visitation sermon.

Sunday, December 2, early in the morning, I was conveyed, by Dr. Barry's kind attention, to Newark; where, in that very beautiful edifice, Trinity Church, I preached to a large and attentive congregation,—the Rector, the Rev. Mr. Henderson, reading prayers. This important parish, after many vicissitudes, now appears to be in every respect prosperous. I anticipate from the abundant means which it enjoys, and the excellent spirit which actuates its members, beneficial results to the whole diocese. Short as my stay was, I saw sufficient evidence of the zeal and fidelity with which the pastoral duties are there discharged to a large and increasing congregation.

In the afternoon, Mr. Henderson accompanying me, we were very kindly conveyed by Mr. Sheldon Smith to Belleville where I preached in Christ Chapel. The services of the Church were very gratefully received by this interesting little congregation, who have been for some time without a minister. Finding Mr. John P. Lathrop, a candidate for Orders of the Diocese of New-York, resident here, in the charge of a female Academy, I authorized him, with the consent of my right reverend brother of that diocese, to officiate in the Chapel, as lay reader. In addition to this, by the zealous liberality of the Rev. Messrs. Holmes and Whittingham;—the former, the Rector of St. Mark's Church, Orange; the latter, of St. Luke's Church, New-York;—frequent clerical services have been performed, and the Holy Communion administered. * * *

After service, we returned to Newark, where I had consented, at the unexpected request of the Young Men's Society, to supply the place of their monthly preacher, the Rev. Dr. Milnor, who had been prevented from fulfilling his engagement. After the evening service had been read by the Rector, I delivered a discourse, in defence of the position, (often controverted, and in high places,) that "man is responsible for his belief;"—considering that the young men of the present day are in no way more endangered, than by the attempts every where made to remove from their minds the foundations of the Christian faith, and so to undermine the whole fabric of morality. The Church was completely filled; and it was a delightful spectacle to behold three or four hundred young men assembled of their own accord, in the Sanctuary of GOD, and thus evincing their determination, by divine grace, to "cleanse their way" according to the admonition of David, even "by taking heed thereto according to His word."

On Monday morning, December 3, I set out for Paterson, and taking breakfast, by appointment, at Egerton, the hospitable mansion of John Rutherford, Esq., was conveyed, with his habitual politeness, in his carriage, (the weather being very stormy,) to Paterson, and thence to Orange. I reached the first-named place in time for my appointment of a morning service. The prayers being read by the Minister, the Rev. Mr. Williston, I preached the visitation sermon. I was much pleased with the spirit manifested by several of the members of the parish, whom I met at the house of Mr. Collett; and could not but regret that I had no better opportunity, from the inclemency of the day, to see that very thriving town.

In the afternoon, accompanied by the Rev. Mr. Holmes, who had come to meet me, we set out for Orange; where I was much pleased to meet the Rev. Mr. Whittingham, then resident there, and the Rev. Mr. Peters, Rector of St. Peter's Church, Morristown. My appointment was for the evening; when the Rev. Mr. Peters read the service, and I preached. The church, a very substantial edifice of hewn stone, is of recent erection. Instances of generosity in providing for the house of GOD, and the offices thereof, have been exhibited here, among a community of plain farmers, which rarely occur in our most wealthy congregations. In intelligent attachment to her distinctive principles, as well as in the generous and manly support of her institutions and altars, there are no truer sons of the Church than I found here. The evening was spent delightfully, and, I trust, profitably, with my clerical brethren, in discoursing of the great interests committed to us; which, with ourselves, were, at the close, commended to the Keeper of Israel in prayer.

On the next morning, Tuesday, December 4, we set out, the Rev. Messrs. Holmes, Whittingham, and Peters accompanying me, under convoy of Dr. Johnes, who had come down from Morristown, to carry us up. In the company of so many of the Clergy, I felt strengthened and refreshed; and our ride was not, I trust, without its benefit to the Church, in the plans which we concerted for the extension of her borders. I found here another new, neat, and solid edifice of stone, and a highly intelligent congregation. I preached, in the afternoon, the Rev. Mr. Whittingham reading the service. In the evening, the Rev. Mr. Holmes reading the service, I preached again—"Christ crucified, the attractive principle of Christianity."

Wednesday, December 5, in the same company, set out for Newton. In the evening, preached the visitation sermon, in Christ Church; the Rev. Messrs. Whittingham and Peters performing the service. In the plain, but tasteful, edifice of stone, which I found here; the crowded congregation that was gathered; and the valuable glebe and parsonage, reclaimed and rendered productive,—I recognised the most indubitable evidence of the wisdom, forecast and fidelity of my venerable predecessor, and of the industry, prudence, economy and perseverance of the Rector, the Rev. Mr. Dunn; who came here but a few years since, a missionary, and, under whose fostering care, all these things have grown from almost nothing. The recollection of Mr. Dunn, as an esteemed and respected class-mate, of my college years, added not a little to the pleasure of our interview.

On the next morning, Thursday, December 6, our little company increased by the addition of Mr. Dunn, we set out for Hope, much indebted for the comfort and enjoyment of our ride to Major Anderson, who gave up his carriage and horses, for two days, to the service of the Church. St. Luke's Church, Hope, a singularly well proportioned and pleasing structure of grey limestone, is not yet complete. The formation and increase of this parish, and the erection, thus far, of a church, are a striking illustration of the acceptableness of our institutions and services. Until since my visit, the worship of the Church has been conducted there almost exclusively by a lay-reader. Mr. (now the Rev. Mr.) Jaques has devoted himself to the cause with an energy and assiduity seldom equalled: and should his success as a clergyman be correspondent with that which has attended his labors as a candidate for Orders, the Church will possess in him a most valuable servant. His services have not been confined to Hope,—where his personal superintendence of the building under erection has been of great importance to its tasteful and substantial architecture,—but have extended to Knowlton and to Belvidere; and I was much pleased to find how wholesome an influence he had exercised in all the neighboring region. I preached here, the service being performed by the Rev. Mr. Peters, in the dwelling-house of E. H. Swayze, Esq., and was much gratified by the devout attention of the little flock that was assembled there. It is on such occasions, that we especially appropriate that precious promise of the Saviour, "wherever *two or three* are gathered together in my name, there am I in the midst of them."

From Hope we proceeded to Belvidere, with Mr. Jaques added to our company. There is no church here, nor as yet, an organized parish of our communion; though there are many who desire it, and a very generous bequest, with a conditional donation, has been made for that object. By the polite attention of the Judges and the Bar, the court, which was then in session, adjourned on our arrival, and offered us the court-house; where, after the evening service, by the Rev. Mr. Holmes, I preached from John xi. 32, 33.

In the morning, after visiting several families, encouraging them in their desired enterprise of building a church, and baptizing a child, I proceeded with the same party to Knowlton. The venerable edifice of St. James' Church, we found crowded with expectant hearers. "Great," too, "was the company of the preachers." The Rev. Mr. Beasley, of the Diocese of Pennsylvania, whose disinterested and highly acceptable labors at Harmony, in this Diocese, give promise of great usefulness in forming a new congregation, and deserve our warmest thanks, was here in waiting for us, so, that we numbered in all *six* clergymen,—the greatest number, doubtless, that were ever together in this region. The various services were so distributed that each had his part; and after the visitation sermon, baptism was administered by me to an adult, *ten* persons were confirmed, and the Lord's Supper was administered. I never witnessed a more attentive and engaged congregation; and the sentiment seemed universal, in which we of the Clergy deeply partook,—"It is good for us to be here." Though in December, it was a day of vernal mildness and beauty; and as the congregation threaded their way homeward from the rude old church, as it stands in a lonely glen, under a high romantic bluff, it was a scene to delight a painter's eye, and a Christian's heart. I have often felt, but never more than on this occasion, the weight and interest which the presence of the Clergy lends to our public services. Nor is that the only advantage. The bonds are strengthened between brethren, while their intercourse with their spiritual head is mutually pleasing and profitable. It is an easy and a pleasant way to get, and to do, much good. I commend the practice earnestly to my brethren of this Diocese.

From Knowlton, we returned in the afternoon to Newton;—whence, on Saturday morning, we took the stage; the Clergy for their several parishes, and I for Newark, and thence for Elizabethtown.

Sunday morning, December 9, the Rector, the Rev. Mr. Noble, reading the service, I preached the visitation sermon in St. John's Church, Elizabethtown; a parish well known to me in other days, and endeared by many sacred associations with the departed and the loved. It was a very stormy day, and I had but little opportunity to see the congregation.

In the afternoon, I was conveyed by my valued friend, Mr. Chetwood, to Amboy; where, in the evening, I preached in the ancient edifice of St. Peter's Church,—the Rector, the Rev. Mr. Chapman, reading the service.

Monday, December 10, I was carried by Mr. Parker to Woodbridge; where, in the morning, I preached in Trinity Church,—as, in the afternoon, I did in St. James' Church, Piscataway; the minister of both, the Rev. Mr. Douglass, in both cases reading prayers. It was strongly in my mind, in the last-named church, that it had been the scene of the earliest labors of my ever to be lamented friend and father in the Church, the Right Reverend Bishop Hobart. In the evening, I rode to New-Brunswick, and preached in Christ Church, "the Christian, not his own, but bought with a price;" the Rev. Mr. Ward reading the service.

Tuesday, December 11, after assisting at the examination of Mr. Jaques for Deacon's Orders, I rode to Trenton, and preached the visitation sermon in St. Michael's Church, in the evening; the Rector, the Rev. Dr. Beasley reading the service. A very rainy night, but a very attentive congregation. The church here is among the most chaste and commodious that I have seen, and every thing is in admirable order.

Wednesday, December 12, I took the steam-boat early in the morning, for Burlington. Preached in St. Mary's Church the visitation sermon, the Rev. Mr. Ward reading the morning service: Admitted Mr. Peter L. Jaques to the holy Order of deacons: the candidate being presented by the Rev. Mr. Ward,—the Rev. Dr. Wharton, the venerable Rector, assisting at the Communion; and the Rev. Mr. Morehouse being also present. The Rev. Mr. Jaques was authorized to preach, and appointed missionary to the Churches in Warren county; among which, his services as lay reader have been so faithful, and so much blessed.

In the afternoon, I was carried by the Rev. Mr. Morehouse to Mount Holly; where I preached, in the evening, in St. Andrew's Church, of which he is Rector, to a full congregation.

In the morning, December 13, I rode to Colestown. Read the service, and preached in St. Mary's Church, "Christ, the hope of glory." In the afternoon rode to Camden, and preached in the evening, in the City Hall, the visitation sermon; the interesting little flock in this place having as yet no church edifice. There is a favorable opening here, which from the want of a settled minister, has not been duly improved. This deficiency will, I trust, soon be supplied; and, should the congregation here unite with that at Colestown, a comfortable support might be offered, and a favorable result, with GOD's blessing, speedily secured.

Friday, December 14, by the politeness of Mr. Sloan, I was conveyed to Berkeley; where, in St. Peter's Church, after morning service, I preached, "The Son of man, seeking and saving them which were lost,"—and administered the rite of confirmation to *fourteen* persons. This church had been for some time vacant; and I was the more gratified to see so many come forward, evidently under the deepest impressions of its sacredness and solemnity, to submit themselves to the laying on of hands, after the manner of the Apostles. The want of laborers has been sorely felt in this portion of the vineyard. I have a good hope that a better state of things will ere long be granted to our fervent prayers. Not, however, let it be remembered, without our vigorous efforts, as in our Master's cause, so in our Master's strength. Blessed be his holy name, that in all our efforts in his service, he has promised to be with us, "even unto the end of the world!"

In the afternoon, I was carried by the Rev. Mr. Nash to Swedesborough; where, in the evening, in Trinity Church, of which he is minister, I preached the visitation sermon, the Rev. Robert Davis, of the Diocese of Pennsylvania, reading the service;—and then administered the rite of confirmation to *thirty* persons. There had been, as I was informed, an unusual interest in religious subjects in that vicinity, and I was very glad to see it evinced in a due recognition of the institutions of the Church, and a solemn reception of its ordinances. In this respect we are peculiarly blessed in our maintenance of the primitive and apostolic order. Its wholesome restraints afford an admirable criterion, in times of great religious excitement, to "try the spirits, whether they are of GOD." The piety, however fervent it may seem, which disregards the apostolic injunction, "Let all things be done decently and in order," is not born of that true "wisdom, which is from above;" for "GOD is not a GOD of confusion, but of order, as in all churches of the saints." On the present occasion, a very large congregation gave to the word preached the deepest, and most respectful attention; and the recipients of the apostolic rite, evinced in their devout and becoming deportment a due impression of its nature and importance. It was an affecting, and, I cannot but believe, a profitable service.

On Saturday morning, December 15, Mr. Nash carried me to Mullica Hill; where I preached in St. Stephen's Church, from 1 Corinthians vi. 19, 20; and was afterwards conveyed, by the kindness of Mr. Chatham, the roads being very bad, and the day stormy, to Salem, where my engagements were for the following day.

Sunday, December 16, the Rector, the Rev. Mr. Mason, reading the morning service, I preached the visitation sermon in St. John's Church, to a large, intelligent, and highly respectable congregation. The Church in this pleasant town, is decidedly prosperous, and the faithful labors of its worthy minister are much blessed. There is good reason to hope that a new edifice, which is much needed, will soon be erected. In the afternoon, we rode with Mr. Sinnickson to Penn's Neck, where I preached from Luke xix. 10. In the evening, returning to Salem, I preached again in St. John's Church, from those encouraging words of our Lord and Saviour JESUS CHRIST,—"And I, when I am lifted up from the earth, will draw all men unto me." In due time,—let us not doubt, but earnestly believe,—he will graciously fulfil this gracious promise!

Thus was I enabled, by GOD's merciful goodness, to complete my primary visitation. Rapid as it was, from circumstances strictly unavoidable, it comprehended all the congregations of the Diocese, with but two or three exceptions,—to which I was advised that it was not necessary to give immediate attention. Though my first journey through the Diocese, and in the winter season, I was enabled,—so judicious was the plan sketched for me by my esteemed friend Mr. Croes, and so prompt was the disposition in both clergy and laity to promote my convenience,—to fulfil, through the ever-present mercy of the LORD, every appointment which I had made, at the expected hour. In its progress, I visited, in 18 days, 29 churches and missionary stations; delivered 37 Sermons or Addresses; held one Ordination; administered the sacraments of baptism and the Lord's Supper, each twice; and the rite of confirmation, in three parishes, to fifty-four persons. It is proper to state that there was no appointment for confirmation in the parishes; though in the instances specified, I was very happy, as I shall always be, to be called to its administration. The result of my visit was an impression every way encouraging and hopeful. The opportunities for increasing the number of our Churches, seem to me neither few nor unimportant; while most of those already established, are apparently prosperous: and, if we are but faithful to our great advantages, may be rendered much more so. To all with whom I came in contact, whether clergy or laity, my thanks are due for the kindness and attention with which the discharge of my duties was facilitated, and my comfort and convenience in all respects promoted. That the connexion formed between us may advance mutually our temporal and spiritual happiness; and that my labors with and for them may be blessed to their eternal salvation, is my daily and my fervent prayer.

(*To be continued.*)

From the Missionary Record.

PLAN FOR RELEASING THE CHURCH EDIFICE AT PENSACOLA;

From the judgments awarded against it by the Court—each subscriber paying $10, provided ninety-nine other persons engage to contribute a like sum.

NAMES ON THE LIST.

Col. Joseph S. Riley, Philadelphia.
Rev. George Boyd, do.
Rev. P. Van Pelt, do.
Rev. F. L. Hawks, D. D., New-York.
Jacob Shatzel, Esq., do. (5 subs.)
Rev. R. D. Hall, Hempstead, L. I,
Rev. Benjamin Hutchins, Bloomsburgh, Pa.
Mrs. Clark, Mount Holly, N. J.
Students and others connected with Kenyon College, Gambier, Ohio, (2 subs.)
Two Ladies of Philadelphia, (2 subs.)

We had prepared an article in relation to the exigency and claims of the above-mentioned Church and the importance of doing something at once for its relief. In the place of this appeal, however, we give our readers the following letter from the Hon. H. C., dated May 21st, which we believe will be far more effective than any thing we could offer.

"We, the wardens of Christ Church, are charged with the duty of addressing the Executive Committee of the Missionary Society, with a repetition of our spiritual wants. This relation is a painful one, and its bare mention must and will excite the sympathies of our brethren, wherever it is heard. We have, we fear, already wearied the Executive Committee with our importunities: but we beg them to bear with us a little longer, and to consider us as a people ardently attached to the Church of our forefathers, but are perishing for the lack of that good, which nourished them, we trust, unto eternal life.

Our Church edifice is in debt, and must be sold next fall, unless means to extricate it are raised before that time. The amount of the judgments exceeds $2200, but the debt may be discharged by the payment of a sum between 15 and 1600 dollars, with interest, if paid in October next.

In a population of about a thousand white persons, nearly one-half are attached to, or would attend the Episcopal Church. The remainder are Roman Catholics, zealously attached to the forms and communion of their Church, and who, under the patronage and with the aid of the Roman Catholic Bishop of Mobile, have recently erected and furnished a large church in this place, where they have daily services by a priest, paid by the Bishop. The Methodists also have a meeting-house here, where there is service every other Sunday: there are no white members attached to that denomination, and the

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*The Apostle Paul to Titus, diocesan Bishop of Crete. *Titus* i. 5.

† The message of Him whom John saw, "the Alpha and Omega, the First and the Last," to "the Angel,"—messenger, or diocesan bishop,—"of the church in Sardis." *Revelation* iii. 2.

‡ *Revelation* iii. 3.

congregation is chiefly made up of those who are attached to the Episcopal Church.

With, then, a heavy debt hanging over us, surrounded by zealous members of another denomination, and without the ministry of a clergyman of our Church, the Episcopalians in Pensacola are placed in a most painful attitude. They cast their longing eyes to your benevolent Society, and in the depth of their distress, would call upon you to 'come and help us.' Help us, if you can, now. The present, we consider as a critical moment in the affairs of this Church. We believe its very existence depends upon what may transpire in a few months. If we can be relieved from our debt: if we can have the services of a pious, learned and competent minister, we really believe, that, under the favor of God, at no distant day, our Church will be enlarged widely on her borders—that she will rejoice the hearts of her children, and be to many the door to everlasting happiness. The reverse of this picture is too sad for contemplation.

The situation of Pensacola is an important one; and could the friends of Episcopacy abroad, be induced to look at it in its true aspect, we are assured that their favorable sympathies and their zeal would be much heightened. It is the most considerable naval station in the Gulf of Mexico: it is in the immediate vicinity of many extensive public works belonging to the Government of the United States: it is becoming a great thoroughfare for travellers: it is likely to become, from the salubrity of its climate, its fine harbour, and internal improvements about to be made, a place of great commercial importance: it has no Protestant clergyman of any denomination, (not even a chaplain in the navy, the navy-yard, or at the barracks,) except the occasional services of a Methodist preacher. What a field is here! Indeed, the harvest is full and ripe, but, alas! there are no reapers!

We are authorized and directed by the Vestry to say to you, that in addition to the sum which your Committee have so generously offered for the first year's support of a clergyman, the sum of $400 would be guarantied to him, to be raised in this place. These two sums put together, ($700,) make, we know, but a moderate allowance to a clergyman of the desired acquirements, yet we earnestly hope, that you may be able to obtain such a one and send him to us without delay. We confidently trust, that after this year, we shall be able to give our minister a sufficient support, without depending upon foreign aid—particularly if he was qualified and felt disposed to take charge of a school.

We have seen, with much satisfaction, a plan suggested in Philadelphia, the object of which is to assist us in the payment of our Church debt. We trust that this plan will succeed, and that something effective may be raised in that way: but whether this plan succeeds or does not, the author of this benevolent design has our warmest gratitude for his Christian feelings and kind intentions. Poor as we are, we are not disposed to ask for the assistance of others, while we do nothing for ourselves. A subscription has been opened lately in this place, and from the progress already made, we entertain the hope, that every friend of the Church in Pensacola, will, according to his ability, give something."

☞ Editors of the Church Periodicals are requested to give the above an insertion.

MISCELLANY.

PRESENT CONDITION OF THE ROMAN STATE.

An intelligent correspondent of the New-York Observer gives the following account of the temporal resources and prospects of the Pope. Bad as they seem, experience hardly warrants the writer's inference that Rome's downfall is at hand, for her civil affairs have been little better for three centuries past. Perhaps the weakest and worst government on earth is that of the man who presumptuously assumes the title of God's special vicegerent, and under the preposterous claim of infallibility, wields an irresponsible spiritual and temporal despotism.

There are unequivocal evidences in the present situation of the Roman State that a change is at hand. The government is bankrupt. It has only been carried on for some time by means of loans, of which it is not able to pay even the interest. For the last loan of three and a half millions, Duke Torlonia and Prince Piombino, two of the richest citizens, became sureties to Baron Rothschild, and it is understood that the contents of the Vatican are made over to them as security. Meanwhile the income from taxes is small, the resources of the country are diminishing, the expense of the government is *enormous*. Ten thousand foreign troops are in the pay of their Pope, the daily expense of which is one dollar per man, or $3,650,000 per annum. Add to this the large salaries of the Pope and cardinals, the immense sums paid to the priests, and squandered in ceremonies, exhibitions, illuminations, &c., and then consider how little revenue can be derived from a country thinly populated, a large extent of which is entirely uncultivated, with very little foreign commerce, and without excitement to industry or hope of future improvement, a large portion of whose population are entirely unproductive, and you may form some idea of the desperate condition of the government. Great excitement has recently been produced among the people by new expedients to raise money. The government have laid an additional tax of one cent per pound upon salt, doubled the postage of letters, required new duties from various professions and employments, &c. At the same time they have increased the number of the cardinals and added to their income. I was told that many families in Rome of great respectability have become so poor that they go out by night to beg in the streets in order to get provisions. There is also a monstrous perversion of justice at Rome. Arrests on suspicion are very frequent, and persons so arrested are often kept in prison without examination or trial a year or two, unless their friends send presents to the magistrates, which must often be repeated to induce them to grant a hearing.—Petitions for redress of grievances expose to imprisonment, and any expression of discontent or of liberal sentiments is followed by banishment from the country.

While such is the internal condition of the government, it is entirely dependent on foreign powers. All its movements are watched and controlled by Austria, and France too keeps a body of troops at Ancona, ready to interfere in case of necessity. The people are already in a state of great uneasiness, and no doubt the first opportunity which offers will be embraced to resist this oppression. Indeed it would seem that the Roman State, like a fortress already undermined, only waits to be cast down by the removal of its temporary supports, or to be blown up by the explosion of the combustibles within it.

WANT OF CLERGY.

More Cries for Help.—A worthy Missionary within 50 miles of us, and whose health and strength are not equal to the duties he is desired to perform—indeed, whose are?—in a recent letter writes thus:—"For several months past I have preached three times on Sundays, and once or twice during the week. The cold weather kept me up, but now I am failing. And yet what shall I do? At ——— a congregation is to be organized in a fortnight, and they would be glad to have regular services *one fourth* or *one third* of the time. Besides, the question comes to me week after week, 'When will you come and preach in our neighborhood?' and that from every quarter. O that the Lord of the harvest would send forth laborers into his harvest!" If such is the situation of things in this section of the country, what must be the wants of those portions of our land which the hand of Christian culture has not yet touched,—where the forests of Paganism yet stand in all their gloominess,—where the rapacity of the worldling, and the profanity of the thoughtless and unbelieving are rarely interrupted by the sound of the Gospel? We ask one question more. If in a portion of the world blessed with the ministry of the word of God, and vastly improved beyond the condition of many parts of the earth, the calls for labor are such as to induce the servant of the altar, without the expectation of *worldly rewards*, to wear himself out and to bring the infirmities of old age upon a life not yet near its meridian, What is the appeal to those who have ample means, who hear the calls that urge on the sacrifice, who see the wasting of strength, and yet put forth no great effort to extend the Redeemer's cause?—Let the piety of the Gospel—the calls of the Church, reply.—*(Aub.) Gospel Messenger*.

CARE OF THE POOR—HUGUENOTS.

A correspondent of the New-York Daily Advertiser, after remarking on other honorable peculiarities of the Huguenot emigrants to this country and their descendants, makes the following statement. The example given is too good to be lost.

The early Huguenots were eminent for their piety, for which many of their race are distinguished at the present day. They were an industrious, prudent, and frugal people, always taking care of their poorer brethren, and their more immediate relatives. In their house of worship recently demolished, at each door was an iron clasped box with two keys, one for the senior elder, the other for the treasurer, with an opening in the top. After the benediction, the last words of the minister were "Souvenez vous des pauvres;" remember the poor: and every one capable, on leaving the church, dropped his penny into the box. The writer of this article well recollects, that, when a child, he was lifted up to drop his copper into the box. The avails were carried by the Treasurer to the credit of the "Caisse des pauvres,"—the poor box, and doled out according to their necessities. This account is still kept by the Treasurer of the French (Episcopal) Church *Du Saint Esprit*, in this city.

About the middle of the last century, a French descendant left this caisse a lot of ground in Brooklyn, which was rented for 49 years at a rent of six pounds or $15 a year. The lease expired the beginning of this century, and the lot, increasing in value, produces an income of nearly ten times that amount. This caisse has been augmented by several donations and bequests, in conformity with the original disposition of the Huguenots to take care of their poor; and has thus afforded the means of rendering essential benefit to decayed persons. This fund is most religiously cherished by the existing generation; and may it be perpetuated.

MISSIONS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The following interesting account of the means and doings of this Society is furnished to our hands by the 'Missionary Record' for June.

MEANS.

Amount received from October 13th, 1832, to May 14th, 1833, -	$13,718 22
Amount received during the year commencing May 12th, 1832,	19,957 39
Excess over the receipts of the year commencing May 12, 1831,	3,514 19

Auxiliary Associations added within the last seven months, 14.

Amount contributed by Associations in the same period, $4,167 23.

Total number of Associations, 133.

Total number of Patrons 110. Life Members 94. Annual Subscribers 44.

DOINGS.

DOMESTIC DEPARTMENT.

Michigan Territory.

Seven stations.—Green Bay, Detroit, Monroe, Dexter, Ypsilanti, Ann Arbor, and Tecumseh.

Missionaries. — Rev. Messrs. Cadle, Bury, O'Brien, and Freeman.

Assistants at the Mission Establishment at Green Bay.—Messrs. Suydam, Gregory, and Groom, Mrs. Suydam, Misses Cadle, Crawford, and M. Crawford.

Boarding children at the Green Bay school, 61 boys, 59 girls—total 120. Of these nine are white; among the remainder are Menomenees, Chippewas, Mohawks, Oneidas, Brothertons, Stockbridges, Winnebagoes, Knisteneauxs, Foxes, Ottowas, 1 Sac, 1 Sioux, 1 Osage, and one connected with the New-York Indians.

The state of the Missions at Detroit and Monroe is encouraging. The other stations present interesting fields of labors, and the Society would gladly engage for them the services of faithful ministers.

Kentucky.

One station, viz. Paris. Missionary, Rev. Mr. Cleaver. An appropriation has been made for the support of another Missionary, and still further aid would be extended, if the services of clergymen could be obtained.

Tennessee.

Eight stations.—Randolph, La Grange, Memphis, Jackson, Brownsville, Huntingdon, Paris and Knoxville.

Missionaries.—Rev. Messrs. Wright, Chilton, Norment, and Litton.

These Missionaries are diligently engaged in their respective fields of operation, and though much depressed by a view of the spiritual destitution which every where presents itself to their eyes, are induced to believe that their labors have not been altogether in vain.

Mississippi.

Two stations.—Woodville and Pinckneyville.

Missionary, Rev. U. M. Wheeler.

In consequence of ill health, Mr. Wheeler a few weeks since dissolved his connexion with the Society, and returned to the north. He represents the people of his late charge as being extremely anxious to obtain the services of a clergyman, and recommends the appointment of Missionaries to other parts of the state.

Illinois.

One station, viz. Jacksonville.

Missionary, Rev. John Batchelder.

As Mr. Batchelder has but recently gone to Jacksonville, no information has been received from him in relation to the prospects of the Church at that place.

Indiana.

One station, viz. Indianapolis.

The usual missionary stipend and outfit have been appropriated by the Executive Committee to this station, but as yet it is destitute of the services of a clergyman.

Alabama.

Three stations.—Tuscaloosa, Greensborough, and Huntsville.

Missionary, Rev. Mr. Lewis, who is successfully engaged in the duties of the ministry ta Tuscaloosa.

To each of the other stations, 200 dollars, with an outfit, have been appropriated. Both, however, continue unsupplied with missionaries

Florida.

Six stations.—Tallahassee, Quincy, New Virginia, Old Virginia, St. Augustine, and Pensacola.

Missionaries, at present, none. The Executive Committee have however reason to believe, that one will shortly be appointed to Tallahassee and another to St. Augustine.

$300 (with an outfit of $75) have been appropriated to the support of a clergyman at Pensacola, and $250, (with the same outfit,) to Quincy, &c.

From all these staions the cry is, "Send us ministers."

FOREIGN DEPARTMENT.

Greece.

One station, viz. Athens.

Missionaries.— Rev. Messrs. Robertson and Hill. Teachers in the Mission school, Rev. Mr. Hill, Stephanos, (a Greek,) Mrs. Hill, Miss Mulligan, (Mrs. Hill's sister,) Elizabeth, (a Greek.)

Upwards of 200 pupils daily attend the Mission school, who are instructed in all the useful branches of education, and particularly in the knowledge of divine things. This Mission is in a prosperous condition, has accomplished much good, and affords every prospect of continued usefulness.

A press department is connected with the Mission, which is under the superintendence of the Rev. Mr. Robertson, and from which a number of excellent tracts and school books have been issued.

The missionaries perform divine service and explain the Scriptures, every Lord's day. On these occasions the children of the school, together with a number of adults, are generally present.

GREEN BAY.

Extract of a letter from the Superintendent of the Green Bay Mission Establishment, dated May 23d.

"I have baptized six Indian children boarding at the Mission, viz:

"Pajegezkickgoqtara, a Chippewa, aged about 8 years, giving her the name of Phebe Warren.

"Shenaquiah, a Menominee, aged about 12 years, giving her the name of Mary Garretty.

"Anna, (Stambaugh,) a Sac or Fox, aged nearly 10 years.*

"Hohopesha, a Chippewa, aged about 11 years, giving him the name of James Milnor.

"Potwawakwum, a Menominee, aged about 10 years, giving him the name of John Michael Shatzell.

"Nankenoshenan, a Menominee, aged nearly 11 years, giving him the name of Hobart St. Stephen.

"The sponsors were Mr. John V. Suydam and Miss Senah and Miss Mary Ann Crawford.

"On the 24th of April last, I was happy to procure the binding to the Mission of the child first named in the preceding list, for three years; and on the 4th instant, I obtained from Amosuwet, a Chippewa Indian, an agreement binding his children, Hohopesha, (James Milnor,) and Mary Fletcher, for the term of four years."

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* This child was taken prisoner by the Menominees, and given by the chiefs of that tribe to Col. Stambaugh, who has adopted her, and placed her at the Mission school.

CHRISTIANITY IN CHINA.

Twenty-five years have this day [September 4th, 1832,] elapsed, since the first Protestant missionary arrived in China, alone, and in the midst of perfect strangers,—with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and, by the help of God, he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its future acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that the Chinese will ever again be abandoned. The Holy Scriptures in Chinese, by Morrison and Milne, together with religious tracts, prayer books, &c., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-chinese College, Malacca, and Mr. Medhurst's in Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and that Institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's Gospel, and teach from house to house. * * *

The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The Hon. East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavor, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-chinese Gleaner, at Malacca; the Canton newspapers; and the Chinese Repository, have all risen up since our mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago; as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant missionaries, have reached, and been read by the Emperor himself. Still this is but the day of small things. The harvest is indeed great, but the laborers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations. * * *

The persons at present connected with the Chinese mission are:

1 Robert Morrison, D. D., of the London Missionary Society,—in China.
2 William Henry Medhurst, of do., in Java.
3 Samuel Kidd, of do., sick, in England.
4 Jacob Tomlin, of do., at the Anglo-chinese College, Malacca.
5 Samuel Dyer, of do., at Penang.
6 Charles Gutzlaff, of the Netherlands Missionary Society,—on a voyage.
7 Elijah C. Bridgman, of the American Board, at Canton.
8 David Abeel, of do. in Siam.
9 Leang-Afa, native teacher, of the London Miss. Society,—in China.
10 Keuh-Agang, assistant to do., and lithographic printer, do.
11 Le-Asin, assistant to Leang-Afa, do.

Only ten persons have been baptized, of whom the three above named are part. The two first owed their religious impressions to the late Dr. Milne, at the Anglo-chinese College, where they were printers. Another was a student, and is still retained in the College.

About ten years after the Protestant Mission was established in China, a chaplain for the British factory was sent out by the Episcopal Church in England; and about twenty years from the commencement of the mission, a seamen's chaplain was sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first Bethel flag on the Chinese waters in 1822. Mr. Abeel officiated in 1830. And the present occupant of this cure is the Rev. Edwin Stevens, from Connecticut. Mr. Abeel is a minister of the Dutch Reformed Church. Messrs. Bridgman and Stevens are from Congregational Churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian Church, in America.

In 1831, the Scripture lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of sacred writ. The Rev. E. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible. Leang-Afa, with his first assistant, named above, carried them through the press; and Christian merchants in China subscribed the necessary funds.

During the current year, Leang-Afa has printed nine tracts, of about 50 pages each, composed by himself, and interspersed with passages of sacred Scripture. They were revised by Dr. Morrison, when in manuscript; and printed at the expense of the London Religious Tract Society. Keuh-Agang has printed Scripture sheet tracts, &c., with the lithographic press, and Mr. Gutzlaff has taken them to the north of China, for distribution. Mr. Bridgman has instructed several native lads in the English language, and first principles of Christian truth. He has also performed divine service in English, once every Sabbath day, at Canton.—*From a Circular, by Messrs. Morrison and Bridgman.*

CHINA TO BE EVANGELIZED BY THE PRESS.

A letter from Dr. Morrison, dated Feb. 5th, 1833.

Dear Sir,—My friend and fellow-servant, Mr. Bridgman, has shown me your letter concerning Tracts in China, wherein you ask particularly whether it be a fact that those speaking different dialects read one language? It is the fact. The same Chinese book is read by all the various inhabitants of the numerous provinces of this vast empire, although in some instances their speech is wholly unintelligible to each other. And as I have stated elsewhere, not only in China, but also in Corea, Japan, Loochoo, and Cochinchina, the same Chinese book is intelligible. I myself, as well as my late brother Dr. Milne, have verified this fact by actual experiment.

You ask next, *why it is so*, that men speaking different dialects in China read the same language? One remark will enable you to answer this question—How is it that all the nations of Europe and America, English, French, Spanish, Italian, &c. &c., whose languages are so different, can read the Arabic figures? The figures retain the same form and the same value when presented to the eye, however differently they may be pronounced.

You ask again, if it be the fact that Budhism has been introduced into China by the press? The fact is this, that from the beginning there have been missionaries and priests of Budhism, but they have never *preached*—they have only translated and written books. The ethics of Confucius have been propagated in a similar way. The school and the press are the only means. It has not been the usage to have public lectures or preachings.

The five Chinese-language nations which I have enumerated above, *contain probably much more than one third of the population of the globe.* They have long known the use of letters, have possessed a literature, and have used the press for at least seven hundred years. But their literature is either idolatrous, or atheistical, or profligate. The reader of grave compositions can learn little but either irreligion or gross superstition, and the reader of light literature can learn little but folly or licentiousness. The first great requisite for the regeneration of China, humanly speaking, is a large increase of Christian Chinese students, in order to form good writers to create an instructive and religious literature for China. And the next requisite is, cheap moveable Chinese types. Concerning these Mr. Bridgman can give you more information. How far your Society will be able to cooperate directly I cannot say, in supplying these requisites, but I sincerely hope that the members of it will devise liberal things concerning China.

May God our Saviour direct to the use of such means as he will own and bless; and may God the Holy Ghost breathe upon this valley full of dry bones, that they may live!

I remain, dear sir,
Yours faithfully,
Robert Morrison.

Presbyterian.

CONVENTIONS.

CONVENTION OF MASSACHUSETTS.

Every thing of general interest in the transactions of this Convention, held in Boston on the 19th and 20th of June last, was communicated to our readers in the 15th number of the Churchman. From the parochial reports, given in the Journal, we glean the following additional information.

Reports were furnished from 32 parishes, in 27 towns, situate in 10 counties, under the charge of 26 clergymen. From 5 vacant parishes, and 1 having a pastor, no reports were received. Baptisms, in 31 parishes, (41 adult, 8 not specified,) 320. Communicants, in 29 parishes, 1495; 202 having been added in 23 parishes. Confirmed, in 20 parishes, 169. Sunday Scholars, in 19 parishes, 1518, and schools reported, without statement of numbers, in 2 others. Bible Classes reported in 6 parishes, having 140 attendants. Missionary Societies in 12 parishes; one having three, and four others two each. Missionary contributions of 20 parishes, $2765 65.

St. Paul's Church, Boston, reports the establishment of ten scholarships, of $75 per annum each, for the education of young men of promise for the ministry.

The congregation of Christ Church, Boston, have raised $6600 for the entire liquidation of the debt of the Church.

The report of the Episcopal Missionary Chapel, Boston, under the care of the Rev. Dr. Eaton, is as follows:

Baptisms, infants, 20; adults, 11.—Communicants, added, 10; died or removed, 20; present number, 100.—Marriages, 24.—Burials, 19.—Sunday School, 1.

The chapel has been well attended during the year. There is reason to believe that many more would attend, had we a larger building, and suitable accommodations for public worship. The same seriousness and propriety of department continue to be evinced by the congregation, which have characterized it from the commencement of the Mission. Our Sunday School has been less prosperous than formerly, owing principally, it is believed, to a deficiency in the number of teachers. 50 new scholars have been admitted during the year. 45 boys, and 55 girls still belong to the school. The average attendance has been about 50. The experience of another year has added to the conviction that few situations present a more extensive field for ministerial usefulness than the City-Mission.

In the report of St. John's Church, Northampton, it is stated that "One man, a mechanic, who, eight years ago, came to Northampton with only eight dollars, has now about fifteen hundred dollars invested in the church, *for which he receives no interest*; and has pledged himself to contribute fifty dollars annually to the support of a minister." This is a bright example of 'giving according as the Lord hath prospered.'

New churches are building for the congregations of St. Peter's, Salem; St. James', Roxbury; and St. Stephen's, Pittsfield. The following particulars are reported concerning the last.

Since the last Convention, a beautiful and commodious Gothic edifice of dark-colored stone has been completed, with buttresses at the sides and angles, and a projecting tower. The neatness, convenience and becoming propriety of this structure, have secured the approval and admiration of every beholder. The expense attending its erection has been *entirely* defrayed. On the seventh day of last December, this church was set apart for the worship of Almighty God, according to our established usages, in the solemn act of Consecration, performed by the Bishop of the Diocese.

Soon after the Consecration, the sittings were disposed of by sale and rents, and at the time and subsequently all the slips but two have been taken. The arrangements of this disposal are such as to secure the annual payment of the rents with great punctuality. In addition to this source of parochial income, provision has been made for the constant supply of such deficiencies as may occur in other means. One individual of the congregation, whose influence is extensively exerted through the church generally, after having sustained the largest part of the expense incurred in the erection of the edifice, has generously made a grant of four thouand dollars, to be held in trust by the Trustees of Donations, for a permanent fund in support of the ministrations of the Gospel agreeably to the order of the Episcopal Church.*

St. Michael's Church, Marblehead, has been repaired, at an expense of $3000; and St. Luke's Church, Lanesborough, has been enlarged by the addition of a gallery.

St. Paul's, Newburyport, and St. Michael's, Marblehead, have been furnished with organs.

The congregation of St. Luke's Church, Lanesborough, have erected a two-story stone building for the accommodation of *parish free-schools.*

The following interesting statement is made in the report of St. James' Church, Roxbury:

Our Sunday School comprises among its members, about 60 children of German emigrants, whom, with praiseworthy zeal, the ladies of our sewing circle, on its first organization, clothed comfortably, and brought into our school. In the exercise of the same charity, they are now providing them with suitable summer attire. These labors of love, interesting and arduous as they have been, were but an introduction to the more difficult task of instructing them. The greater part, in the first instance, knew not even the alphabet;—now, many, having attended no other school, are able to read with facility, and commit to memory portions of the Bible. It is in contemplation to occupy the whole time of morning and afternoon service in their instruction; the present small accommodations of our Society rendering it impossible for us to afford them seats in church. Several of our teachers have generously offered to engage in this self-denying work; and have procured a room for their reception.

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* The conditions of this donation are such that the Society is required to support a Rector, who is a regularly ordained minister of the Protestant Episcopal Church, must employ him the *whole* of the time,—and the *minimum* amount of his salary must be $500 *per annum.*

COMMUNICATIONS.

For the Churchman.

THE RIGHT SPIRIT.

Mr. Editor,—I am delighted with the sentiments and spirit of the letter of Bishop Ives, in your last number. He puts the missionary enterprise upon its Scriptural footing. It is nothing more nor less than "obedience to the command of Christ," and to bring "the sinner to a saving knowledge of the cross." Whether the Gospel be preached throughout our own beloved country, or in other lands, with the Holy Spirit sent down from heaven, and souls be gathered in to the fold of the chief Shepherd, will matter not in the great day of the Lord. Abdool Messeeh, Simeon Wilhelm, and Catharine Brown, from the three quarters of the globe, will sit down together with Abraham, and Isaac, and Jacob, in the kingdom of heaven: and yet, in view of the facilities for missionary labor, the quality of the soil to be cultivated, and the prospects of increase; there may be decided preferences on the part of individuals, and of Christian Churches, as to the particular department of the Missionary field, in which they will prefer to labor. I am not surprised that in our own Church, a general and strong feeling should be discovered in behalf of the destitute portions of this land. These portions are, by the consent of all, to a great extent, uncultivated; a general cry is heard for help: they are our brethren according to the flesh; live under the same government; speak the same language; and are naturally disposed to form the same habits, religious, social and civil. All accounts from the west, north-west, and south-west, concur in representing the people as intelligent, enterprising, and anxious to obtain for themselves and their children, the blessings and privileges of the Gospel. According to the representations of Bishops McIlvaine and Smith, and the Rev. Mr. Weller, of Nashville, and others, there is hardly a location, of any extent, in which the institutions of our own Church may not be introduced, and a foundation laid for permanent advantage to our own people.

I do not like to advert to the divisions which prevail in the west among professing Christians of other denominations; but since they cannot be concealed, it is but right that their pernicious influence should be as far as possible counteracted. To my mind, Mr. Editor, the divisions, and angry discussions among those who call themselves Christians, bode greater evil to the cause of true religion, than the show of unity and determined hostility on the part of its enemies. If the army of the faithful were of one heart and mind, nothing could withstand its power: but in division it is weak. Happily, in our own Church we are united. May we continue to be so. May God, of his infinite mercy, prevent any occasion of controversy among us, and dispose all our hearts to welcome and cherish the Spirit of peace and love. I feel encouraged to hope that it will be so. Nothing ought to divide us, but a necessity (which, may it never come!) of contending for the faith. Thanks be unto God, that we all heartily approve of those institutions, which distinguish us from others, and of the excellence of which the history of the age is furnishing additional proof. The Liturgy and the liturgical services of our Church, I hope and pray will prove a bulwark behind which we shall be safe from heresy and schism; and afford a delightful retreat for men of all names who desire to worship the Lord in the beauty of holiness. What can we do better, so far as we poor mortals can do any thing, than to extend our walls on the east and on the west, to the utmost limits of our ability? If the Lord remains among us, our Church will become the joy of many people, who have heretofore, perhaps, looked upon us with suspicion, if not with disapprobation. Entertaining such opinions, I do most heartily concur with those, who give the prominent place to "Domestic Missions," while at the same time, I rejoice that there are those in the Church, who are disposed and glad to contribute of their substance, to the support of foreign efforts. The history of the past has proved, and the future will illustrate the same truth, that both Domestic and Foreign Missions are sustained, for the most part, by the same class of persons. They who give to either, will not be long before they give to both.

Excuse me for occupying so much of your attention. I did not intend, when I took my pen in hand, to do any thing more than to express my sentiments with regard to Bishop Ives' excellent letter, and to request its publication. Your own heart, which I know is warm in the Missionary cause, will make a suitable apology for

A Friend.

For the Churchman.

THE CALLS OF THE CHURCH.

On Sunday morning last, the Rev. George Boyd, General Agent of the Domestic and Foreign Missionary Society, preached an impressive discourse at Trinity Church, Athens, Greene county, from "*Go, teach all nations*," and at Hudson, in the afternoon, from the same; and after enforcing, on both occasions, the duty of missions on the broad, unanswerable ground of Christian duty to Him who commanded it, made collections in each church in behalf of the missionary object, which, although smaller than what is obtained from wealthier parishes, it is hoped may be instrumental in accelerating the glorious plan proposed by the Church, of proclaiming the Gospel to all nations. It is delightful and animating for the rectors of the various churches throughout the Union, to receive within them the General Agent of our Church in behalf of so glorious and apostolical an object. Nothing can palliate a refusal to co-operate with such calls of the Church, (no; not even policy, nor prudence, nor any other motive, varnished over by whatever polite or moral name may be given to it,) when she only asks all her children to give her in proportion to their ability, and to do all they can to build up her cause, not only within their own narrow precincts, but wherever the creature man is known to take up his abode. There is no doubt that were every Episcopal Church in the United States to become earnestly engaged, according to its ability, in the cause of missions, that it would tend more than any other means to benefit its own domestic concerns. The reason is, because a missionary spirit lies at the foundation of all Gospel success, and every parish thus inspired, (and fact bears me out in the declaration,) would lend its zealous attention to the furtherance of the holy cause, not only abroad, but within the more retired precincts of home. The parsimony and the lukewarmness complained of so much, both by ministers and parishioners, arise principally from not being inspired by the obligation of *doing good to all men, and especially them who are of the household of faith;* and were all professing Christians, and friends of the Church, to be actuated by this noble, missionary spirit, the cause of God would not only blossom as the rose at home, but spread amid distant lands, lighting up every solitude with joy and heavenly knowledge.

God speed, then, the indefatigable Missionary whom our beloved Church has sent forth on so blessed an errand! May he be warmly greeted and patronized for the sake of that Master, who has said, "*Whosoever* receiveth you, receiveth me!" And may every Church in our land, alive to the all-important work, contribute liberally of its substance toward the wants of its own sinking household, and thus honor the last injunction of Him, who as he looked upon his apostles for the last time in this world, said, "*Go ye into all the world, and preach the Gospel to every creature.*" PRESBYTER.

Athens, July 9, 1833.

For the Churchman.

Mr. Editor,—In conversation a few weeks since with a brother clergyman, he remarked that a parishioner of his had objected to the phraseology of the fourth Collect, among those which the Rubric permits to be said after the Collects of Morning or Evening Prayer, &c., and which are to be found at the end of the Communion Service. The parishioner disliked the use of the words, "Those things which for our unworthiness we dare not . . . ask, vouchsafe to give us for the worthiness of thy Son." When interrogated as to the proper mode of interpreting these words, it occurred to me that the objection was not of recent origin, being as old, at least, as the days of Cartwright, the antagonist of the "judicious Hooker," and that a satisfactory answer to it was to be found in the immortal work of that learned divine. I gave, as far as my memory served me, the views of Hooker, as to that Collect, but as I could do this but imperfectly, I advised him to refer to the work itself. On returning to my study I was naturally led to follow the advice which I had given my friend; and so much gratified have I been with the perusal of the few lines in which Hooker has embodied his thoughts on this point, that I cannot but desire that others may be equally so; and as the difficulty felt by my friend's parishioner may have been felt by others, benefit as well as pleasure may be derived by some of the readers of the Churchman from their insertion in its columns. Accordingly I send the extract, with the request, if it meets your approbation, that it may find a place in your paper. It forms the 47th section of the 5th Book of the "Laws of Ecclesiastical Polity."

Cartwright's objection was, that "this request," (viz. that those things, which we for our unworthiness dare not ask, God for the worthiness of his Son would vouchsafe to grant,) "carrieth with it the note of popish servile fear, and savoreth not of that confidence and reverent familiarity that the children of God have, through Christ, with their heavenly Father."

To this Hooker replies,—"But is it credible that the very acknowledgment of our own unworthiness to obtain, and in that respect our professed fearfulness to ask any thing, otherwise than only for his sake to whom God can deny nothing, that this should be noted for a popish error; that this should be termed baseness, abjection of mind, or servility, is it credible? That which we for our unworthiness are afraid to crave, our prayer is, That God for the worthiness of his Son would notwithstanding vouchsafe to grant. May it please them to show us which of these words it is that carrieth the note of popish and servile fear? In reference to other creatures of this inferior world, man's worth and excellency is admired. Compared with God, the truest inscription wherewith we can circle so base a coin is that of David, Universa vanitas est omnis homo; (Psalm xxxix. 5;) whosoever hath the name of a mortal man, there is in him whatsoever the name of vanity doth comprehend. And therefore what we say of our own unworthiness there is no doubt but truth will ratify; alleged in prayer, it both becometh and behoveth saints. For as humility is in suitors a decent virtue; so the testification thereof by such effectual acknowledgments, not only argueth a sound apprehension of his super-eminent glory and majesty before whom we stand, but putteth also into his hands a kind of pledge or bond for security against our unthankfulness, the very natural root whereof is always either ignorance, dissimulation, or pride,—ignorance, when we know not the Author from whom our good cometh; dissimulation, when our hands are more open than our eyes upon that we receive; pride, when we think ourselves worthy of that which mere grace and undeserved mercy bestoweth. In prayer, therefore, to abate so vain imaginations with the true conceit of unworthiness, is rather to prevent than commit a fault. It being no error thus to think, no fault thus to speak of ourselves when we pray; is it a fault, that the consideration of our unworthiness maketh us fearful to open our mouths by way of suit? While Job had prosperity and lived in honor, men feared him for his authority's sake, and in token of their fear, when they saw him, they hid themselves. (Job xxix. 8.) Between Elihu and the rest of Job's familiars, the greatest disparity was but in years: and he, though riper than they in judgment, doing them reverence in regard of age, stood long (Job xxxii. 6) doubtful, and very loath to adventure upon speech in his elders' hearing. If so small inequality between man and man make their modesty a commendable virtue, who respecting superiors as superiors, can neither speak nor stand before them without fear; that the publican approacheth not more boldly to God; that when Christ in mercy draweth near to Peter, he in humility and fear craveth distance; (Luke v. 8;) that being to stand, to speak, to sue in the presence of so great Majesty, we are afraid, let no man blame us. In which consideration notwithstanding, because to fly altogether from God, to despair that creatures unworthy shall be able to obtain any thing at his hands, and under that pretence to surcease from prayers as bootless or fruitless offices, were to him no less injurious than pernicious to our own souls; even that which we tremble to do we do, we ask those things which we dare not ask. The knowledge of our own unworthiness is not without belief in the merits of Christ. With that true fear which the one causeth, there is coupled true boldness and encouragement drawn from the other. The very silence which our unworthiness putteth us unto, doth itself make request for us, and that in the confidence of his grace. Looking inward, we are stricken dumb; looking upward, we speak and prevail. O happy mixture! wherein things contrary do so qualify and correct the one the danger of the other's excess, that neither boldness can make us presume, as long as we are kept under with the sense of our own wretchedness; nor, while we trust in the mercy of God through Jesus Christ, fear be able to tyrannize over us! As therefore our fear excludeth not that boldness which becometh saints; (Rom. v. 2, 8, 15; Heb. x. 19;) so if our familiarity with God do not savor of this fear, it draweth too near that irreverent confidence wherewith true humility can never stand."

IOTA.

THE CHURCHMAN.

SATURDAY, JULY 20, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

Visitation of the Diocese of New-Jersey.—Bishop Doane proposes, by Divine permission, to complete what remains of the *second* visitation of his Diocese, in the following order:—July 21, (Sunday,) St. Thomas' Church, Alexandria; 25, St. John's Church, Chew's Landing; 26, St. Thomas' Church, Glassborough; 27, St. Stephen's Church, Mullica Hill; 28, (Sunday,) Trinity Church, Swedesborough, and St. Peter's Church, Berkeley.

A Call for Missionaries.—We particularly commend to the attention of our clerical brethren the following card of the Directors of our General Missionary Society. When the Church is rising in her strength to do the work of her Master, shall she call in vain for the assistance of her ministering sons? Are there none who for mere love's sake, having respect unto the recompense of the reward hereafter, and not to present ease or gain, will come forward and say, 'Here am I, send me?'

The Board of Directors having at their meeting in May last, recommended the appointment of two Missionaries to Liberia, and the adjacent parts of Africa, and of twenty additional Missionaries to be employed in our own country, the Executive Committee (relying on the liberality of Episcopalians for the means necessary to meet this expense,) will be happy to engage the services of suitable persons in either of these departments.

'N. B. Applicants will bear in mind that (according to the 7th Art. of the By-Laws,) no individual can become connected with the Society as a Missionary, until he has "been recommended by the Bishop of the Diocese to which he belongs, as being a clergyman of respectable standing in the Church, and possessing such qualifications as may render him apt and meet for the duties of the office."

Our General Missionary Society, we have reason to hope, has commenced a new era in its operations, and will receive daily increasing support from every portion of the Church. The accounts of the Treasurer for June and July promise a still larger income for the present year than that of last, which was much beyond that of any former year. This is as it should be. There is still room for *great* increase, without effort on the part of Episcopalians disproportionate to their numbers and means. Let those who are themselves alive to a sense of their duty in the matter, make it a point of conscience by word and example, to bring others to the same views. Let all consider nothing as done, while any thing yet remains to do.

The receipts, from May 14th to July 10th, have been $4687 81; of which the several dioceses have contributed as follows: New-Hampshire, $50 00; Vermont, $49 00; Rhode-Island, $50 00; Massachusetts, $10 00; Connecticut, $165 65; New-York, $2557 70, *being considerably more than one half of the whole amount;* New-Jersey, $26 00; Delaware, $50 00; Pennsylvania, $589 66; Maryland, (including District of Columbia,) $582 00; Virginia, $391 00; North-Carolina, $20 00; South-Carolina, $298 00; Ohio, $66 00; Kentucky, $1 00; Michigan, $150 00; and Florida, $10 00.

The specified appropriation of the contributions is—for Domestic Missions, $431 65; for Foreign Missions, $195 15; for the Green Bay Mission, $1026 75; for the Greek Mission, $1368 75; for General Purposes, $1926 11; and for the Missionary Record, $53 00.

The Missionary Record.—We do not know that our editorial columns can be better occupied than by the following statement respecting the character, pretensions, and effect of this authorized representative of our Church's missionary organ. The appropriation of *three cents weekly*, would more than cover the whole expense of subscription, postage and delivery. There are few among the members of our Church who could not easily afford it, in *addition to all* that they now do: and we will not be easily persuaded to believe that any feel so little interest in the spread of the Gospel of Christ, and the welfare of their Church, as to begrudge such an expenditure for monthly supplies of official intelligence on those subjects, brought to their own doors.

In the Record for April we stated that the number of those who paid $1 per annum *exclusively* for this work did not exceed seventy-five. Though considerable accessions have been made to the list of subscribers since that time, the names still fall short of 130. That so small a share of patronage would be extended to the Society's periodical, was a circumstance little anticipated by us at the commencement of the undertaking, and for which we do not find it easy to assign a reason. We are not, however, prepared to say that the funds which have been devoted to this object have been injudiciously appropriated. On the contrary, we have abundant reason to believe, that the prosperity which at present characterizes the Institution, is to be attributed, in a very great degree, to the influence which has been exerted by its publications; and that *for every dollar* which has been expended in this department of the Society's operations, *ten* have been received in return. But while we give utterance to this sentiment, and rejoice in the amount of good which has been accomplished by the diffusion of missionary intelligence, we cannot but acquiesce in the opinion which has been expressed in various quarters of the Church, that, "*the Missionary Record should support itself.*"

Similar periodicals in our own country not only *do this*, but have also become a source of *considerable revenue* to the Institutions under whose auspices they are issued. And *thus also will it be* with respect to this Society's Paper, if Episcopalians will only give to the publication that encouragement which its important bearing upon the cause of Missions claims at their hands.

Opinions entertained by various members of the Church respecting the "Record," and the importance of circulating it widely.

From a Rt. Rev. correspondent.—"I beg leave to state, that I have often heard the opinion expressed that the Missionary Paper has been very useful, and that it is most desirable that it should be continued, and more generally circulated."

From a clergyman in Massachusetts.—"I sincerely hope the Record will not be discontinued. The additional interest excited in the great cause of Missions will be more than an equivalent for the expense of the publication; and in other places, as well as in my parish, there will be a larger amount of contributions."

From another clergyman in the same State.—"The circulation of the monthly paper cannot fail to advance the interests of the Society; and many will be induced in my parish, to raise their subscriptions."

From another clergyman in the same State.—"We have received with great pleasure the 'Missionary Record,' and doubt not that an extensive circulation of this well-conducted periodical, will awaken an interest among the members of our Church, in the blessed cause it is designed to promote, beyond any thing we have yet witnessed."

From a clergyman in Connecticut.—"I am convinced that the 'Record' is doing good: and I am decidedly of opinion that the regulation of the Committee restricting it to $1 subscribers is injudicious. It ought to be sent to *every Missionary contributor* who is willing to take it from the office, and pay the postage."

From a clergyman in the same State.—"We are getting awake to the subject of Missions here, and hope, though we draw largely for the Record, to be able more than to repay for the same by enlarged contributions."

From another clergyman in the same State.—"Would it not be well so far to relax the strictness of your rule, making a one dollar subscription necessary to entitle to the 'Record,' as to send a copy into each neighborhood of a parish when the subscriptions amount to that sum collectively? To have the 'Record' extensively diffused is the great point to be gained in order to make it useful; and I am convinced that being thus diffused, it will be the means ultimately of a rich harvest to the Society."

From the Secretary of a Missionary Association in the same State.—"Each subscriber of our Association, expressed to me the wish to receive regularly the excellent 'Missionary Record.' It is, Reverend Sir, very evident that the unwillingness of many worthy persons here to contribute to the support of Missions, is greatly owing to the want of correct Missionary information. Living as they do under the full meridian light of the Gospel at home, they seem unconscious that every other corner of the earth is not equally illuminated, but are, on reading the 'Missionary Record,' much surprised to find themselves so mistaken in this and other interesting points connected with the subject. It is also a lamentable fact, that very stubborn prejudices against Missions, are often raised and fastened on the minds of very estimable, and, on all other topics, very intelligent persons, by the gross misrepresentations of amusing, but irreligious travellers; and in other instances, the minds of various individuals receive a no less false and dangerous impression from the *low* views taken of the subject by the cold calculating Christians they daily meet with, who though they secretly oppose the whole scheme of Missions, do not venture openly to jest with the serious truths it involves. The wide circulation, therefore, of the 'Missionary Record,' will do much toward removing these illiberal and unjustifiable prejudices."

From a clergyman in the State of New-York.—"I deem it a matter of justice to the Parent Society, to state my belief that the very existence of our Association can be traced to the influence of the Missionary Paper."

From a clergyman in Pennsylvania.—"I am fully satisfied that the circulation of the Missionary Record among our people, will be attended with happy results."

From another clergyman in the same State.—"I regard the Record as an important instrument in the hands of the Society. What our people want is information. They have never contributed to Missionary objects, because they have not been informed on these subjects."

From a clergyman in Maryland.—"The Missionary Record gives promise of so much interest and usefulness, that I am anxious to circulate it as extensively as possible among the people of my charge."

From a clergyman in Virginia.—"I hope the number of subscribers to the Missionary Record will be much increased. The importance of such a paper to the interests of the Missionary cause in our Church, is such as to justify a much larger patronage than I fear the periodical receives."

Other testimonials of a similar character are in our possession, and might have been added to the foregoing. These, however, are abundantly sufficient to demonstrate the usefulness of the Record, and its intimate connexion with the well-being of the Society.—*Miss. Record.*

Of all the tricks of argument, deliver us from that *chef d'œuvre* of clever impudence which takes the words out of a man's mouth before he has time to complete his period, with an 'O, I comprehend you perfectly! You mean to say so and so;' giving just the twist to his half-finished sentence which lays it open to attack, and then proceeding to demolish the changeling at leisure! Before the poor wretch is aware of the precise shade of meaning given to his proposition in its new form, the adversary has proved to demonstration that he is guilty of absurdities which shock him in the very mentioning, and satisfied himself, at least, that the futility of his position is plain as the noon-day. It is in vain to protest. The answer is ever ready: 'But you *must* mean so! You say thus and thus, *that is*, &c. &c.' And then you have to begin a grave disquisition to prove that when you said *black*, you did not mean *iron-grey*, and had no covert reference to *ash-color* when you spoke of *white*.

A fine instance of this species of logic (shall we call it the *bullying argument?*) is to be found in a late number of a paper generally distinguished by better things—the Vermont Chronicle. Dr. Chapman is the luckless wight who is thus driven from the field by the simple but shrewd expedient of culling from a volume of sermons (with which our readers are acquainted) a few sentences, giving them an explanatory appendage or two, and then setting to work in earnest to refute them *as interpreted* by the exegetical reviewer.

Dr. Chapman tells us, somewhere, that he means to speak of a 'portion of men who' have done such and such things. 'Ah!' says the Chronicle, 'that's a *definition:*' and thereon builds an argument. The Doctor goes on to mention 'a holy *rite.*' 'Stop, Doctor,' cries the Chronicle, 'you mean a *ceremony.*' The Doctor has in his mind men '*who submit to a holy rite.*' 'Ay! ay!' interrupts the Chronicle, 'you mean—who *have had a ceremony performed upon them.*' And so on, through half a column, the officious reviewer expounds and illustrates, and tells his readers what "he (Dr. Chapman) teaches," when, on the reasonable supposition that they can understand the English of any body else as well as that of the Chronicle, the fair quotation of half a dozen paragraphs of the Doctor's own would have furnished a better, because certainly more authentic statement of his doctrine. This may be reckoned very smart at Windsor, and certainly it is very convenient for the respondent; but it bears too much resemblance to the boys' game of elder-pith witches—up as soon as overturned—to satisfy every body: for though Dr. Chapman's conclusions may be very completely overthrown, to the entire satisfaction of the reviewer and his readers, it is but to propound a counter explanation of what "he teaches," and the whole work is to do again.

Next week, if we have more room, we will,—not rescue Dr. Chapman from the clutches of his reviewer: he is abundantly able to defend himself—but look a little more closely into the Chronicle's own positions, and see how a clever man succeeds in the bad business of maintaining Congregationalism.

LITERARY.

At last we are gratified with the appearance of the *First Volume of Bishop Hobart's Posthumous Works,* containing *A Memoir of his Life, by the* Rev. WILLIAM BERRIAN, D. D. pp. 423. 8vo. New-York: Swords, Stanford & Co. Unless a hasty glance at the contents of the volume has egregiously deceived us, it will be found beyond comparison the most interesting to all classes of readers, of all the works that have yet appeared on the subject of the history of our Church. A considerable proportion of the Memoir is occupied by original correspondence of distinguished individuals of our own Church, and that of England, with Bishop Hobart; chosen, apparently, with judgment, and interwoven into the narrative with skill. It is no slight privilege thus to have access to the opinions of such men as Ravenscroft, Jebb, H. J. Rose, Skinner, Jolly, Norris, Burrow, Faber, Sprey, &c., communicated in the unrestrained freedom of friendly intercourse with one in all respects their equal.

Every one must be aware, that the life of Bishop Hobart was not to be written without more or less discussion of topics on which there has been no slight difference of opinion, as well among Episcopalians themselves, as between them and the members of other Christian denominations. From this the biographer has not shrunk, but states his own view of transactions, and maintains his own opinion of their character and tendencies, with an honesty and frankness which must win the approbation of those least disposed to harmonize with his principles or relish his conclusions. For ourselves, we own we consider it yet too soon to adjust the balances in which the principles and proceedings of HOBART are to be tried. Fifty years must roll by, and the actors in the scenes in which he bore so conspicuous a part, descend to the tomb, before the bearing of his character and cause upon our Church and country can be duly appreciated. Then, when the particular occurrences which called forth his far-sighted judgment, and gave occasion for the maintenance of his well-weighed policy, shall have mingled in the distance into one grand outline, the true grounds of those steps which timidity, and jealousy, and narrower views, and less penetrative foresight, have led men to ascribe to ambition, and love of power, and bigotry, will be seen and acknowledged, and posterity will honor, as the Phocion of his day, a man whom his contemporaries either loved too well, or too much dreaded, to judge without fear or favor.

The Christian Observer, conducted by Members of the Established Church, [of England,] so well known to the reader of every religious periodical in our country, by the copious extracts with which all find it their interest to grace their columns, and for many years regularly republished and extensively circulated on this side the Atlantic, is again to be republished, but in a somewhat altered form, and with unparalleled cheapness. Messrs. Key & Biddle, of Philadelphia, will publish two numbers conjointly, every two months, in 48 or more pages, imperial octavo, furnishing *the whole work* for ONE DOLLAR TWENTY-FIVE CENTS in advance, or $1 50 at the close of the year. Teller, Turell & Co., 114 Fulton-street, are agents in New-York.

Calendar.

July 21.—7th Sunday after Trinity.
—— 25.—St. James.
—— 28.—8th Sunday after Trinity.
August 4.—9th Sunday after Trinity.
—— 11.—10th Sunday after Trinity.
—— 24.—St. Bartholomew.
—— 25.—12th Sunday after Trinity.

FAIR.

"The Female Missionary Association of Trinity Church, New Rochelle," will hold a FAIR of Fancy Articles, on Monday, August 5th, 1833. The sale to commence precisely at half past 3 o'clock, P. M., at the Fanning House, in the village of New Rochelle, opposite the Post Office.

The friends of the Missionary cause are particularly invited to attend. Should the weather prove unfavorable, the Fair will take place the next clear day. No. 18, 3t.

JOURNALS OF DIOCESAN CONVENTIONS.

The subscriber respectfully requests the Secretaries of the different Diocesan Conventions to favor him, by mail or otherwise, with a copy of their Journals for the present year. H. ANTHON.

New-York, July 17, 1833.

INTELLIGENCE.

DOMESTIC.

Ordination.—On Sunday last, (July 7th,) the Rt. Rev. Bishop Brownell held an ordination at Christ Church in this city, and admitted to the holy Order of Deacons, Messrs. Samuel Starr, Oliver Hopson, Caleb Smith Ives, Isaac Smith and John D. Smith, alumni of the General Theological Seminary, and, with one exception, of Washington College.

Morning prayers were read by the Rev. Mr. Smith, Rector of the parish, and a Sermon was preached by the Rt. Rev. Bishop Doane, of New Jersey, from Acts xx. 26, 27: "*Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of* God." The candidates were presented by the Rev. Dr. Wheaton. The communion was administered by the Bishop, assisted by Bishop Doane and Rev. Messrs. Wheaton and Smith.

In the afternoon, prayers were read by the Rev. Mr. Starr, and the Rev. Dr. Wilson, Professor of Systematic Divinity in the General Theological Seminary, preached an able discourse on the *Practical Influence of the Doctrine of the Trinity*, from Matt. xxviii. 19. In the evening prayers were read by the Rev. Mr. Ives, and a sermon from 1 Cor. vii. 29–31, was preached by the Rev. Mr. Van Kleeck of the Diocese of New York.

The services were interesting, and the day was one which will be long remembered by Churchmen. The little band, which was on that day set apart for the service of the Lord, may be reckoned among the first-fruits of the labors of the Church in rearing a college in this city. We trust that other and larger bands from the same institutions, may follow them into the same field, and that the "company" of those who are laboring for the conversion of the world, may be greatly increased.

The presence of *fourteen* clergymen and several candidates for Orders, added no small interest to the services of the day. We are happy to state that Bishop Doane has acceeded to the request which was made for a copy of his highly valuable sermon for publication.

Episcopal Watchman.

Confirmations—By *Bishop Doane, of New-Jersey.* On Thursday, the 11th inst., in St. Peter's Church, Amboy, 9 persons. On the Sixth Sunday after Trinity, July 14th, in Christ Church, Newton, 25 persons.

Clerical Change.—The Rev. Edward W. Peet, Rector of St. John's Church, Richmond, Va., has accepted the invitation to take charge of St. Paul's Church, Chillicothe, Ohio.—*Gamb. Observer.*

College Record.—*University of North-Carolina.* We are gratified to find from the Raleigh Register, that this institution is growing in favor with the people of the State. During the last week of June the annual Commencement was held, when several gentlemen [we do not learn what number] received the degree of A. B., and six that of A. M. That of D. D. was conferred on the Rev. John Avery, of Edenton, N. C., and that of LL. D. on the Rev. Wm. Hooper, of Chapel Hill. A question is pending whether it be adviseable to remove the College nearer to Raleigh.

Several public addresses on literary subjects were delivered on the occasion, besides the regular exercises of the students.—*N. Y. Atlas.*

Girard College.—The corner-stone of the Girard College was laid on the 4th inst., with the usual formalities. A large assemblage was addressed on the occasion by Nicholas Biddle, Esq., Chairman of the Trustees, in a style of great beauty and eloquence. Sanguine hopes are entertained that this institution will prove a powerful auxiliary to literature and morals. It is certainly splendidly endowed, and the class of society whose improvement it contemplates, is not only very numerous, but highly deserving of public sympathy and attention. Every thing will depend upon its future management, and we are not without our fears, that where the internal policy of a literary institution depends ultimately upon popular elections, as it does in this case, it will prove variable, if not abortive. The mass of voters, with all due respect, are but little skilled in literature, and if it should be the sovereign will of the majority, to convert this institution into a mere creature of party politics, who could prevent it?

While we rejoice that the wealth of Mr. Girard is designed to beautify and enrich our city, we shall never cease to regret, that in this enlightened age, and in this republican community, he has insisted upon a principle of intolerance, which, while unparalleled, must ever remain as a blot upon his escutcheon. We refer to that provision in his will which forbids the clergy of all denominations, to enter the walls of this college even as visiters and silent spectators.—*Presbyterian.*

PAROCHIAL EFFORTS.

St. Mark's Church, Bridgewater, Conn.—The corner-stone of this church was laid on Wednesday, the 26th ult., with appropriate religious exercises. The congregation belonging to the church, with many others, assembled at a little distance from the location of the building, where a procession was formed and moved to the foundation, when the psalm in the consecration service was read by the officiating minister, and alternately responded by the congregation. The 25th hymn having been sung, the Rev. Joseph S. Covill, Rector of St. Paul's Church, Brookfield, proceeded to lay the corner-stone in the following form.

"'Other foundation can no man lay than that is laid, which is Jesus Christ.' I lay the corner-stone of an edifice to be devoted to the worship of God, in the name of the Father, and the Son, and the Holy Ghost. Amen."

The following is a copy of the inscription, which, enclosed in a leaden box, together with a Bible and the Common Prayer Book, the Episcopal Watchman and other documents, were deposited under the corner-stone. "In the name of the Father, and the Son, and the Holy Ghost, Amen. This corner-stone of St. Mark's Church was laid on the 26th day of June, A. D. 1833, by the Rev. Joseph S. Covill. The Right Rev. Thomas Church Brownell being Bishop of the Diocese. The Rev. Joseph Smith Covill, Rector of St. Paul's Church, Brookfield, and St. Mark's Church, Bridgewater.

"William Gillet, Nathan Burr Thorp, Wardens. Daniel Booth, Nathaniel Randall, Benjamin Beech, Vestrymen. Dunning Babbitt, Levi Morris, Roswell Morris, Building Committee. Harley Sanford, Master-Builder. Cyrus French, Ephraim French, Worcester French, Masons. His Excellency Henry W. Edwards, being Governor of the State."

Appropriate prayers in the language of the Liturgy were then read, by the Rev. Samuel C. Stratton, Rector of Trinity Church, Newtown. After which, the Rev. Joseph S. Covill, standing on a platform, near the corner stone, delivered an address. The 101st hymn was then sung, and the services closed, by Collects from the Liturgy, with the benediction by the Rev. Samuel C. Stratton.—*Episcopal Watchman.*

SUMMARY.

Irish Church.—By an account recently presented to the House of Commons, and printed by its authority, it appears that the number of benefices in Ireland of above 2,000*l.* a year value, is 11, one of them being of the annual value of 2,800*l.*; of above 1,000*l.* and under 2,000*l.* value, the number is 91; of 750*l.* to 1,000*l.* there are 96; of 500*l.* to 750*l.* there are 250; of 250*l.* to 500*l.* there are 425 livings; and all the remaining livings in Ireland, to the number of 583, are below the annual value of 250*l.*, many of them being very considerably below that amount. This account, it should be observed, is drawn from the income of the Church at a period anterior to the commencement of passive resistance.—(*N. Y.*) *Albion.*

King's College, London.—According to a statement lately presented to the governors and proprietors of this institution, "The College, as regards its various scholastic departments, is in a flourishing condition—the total increase of regular and occasional students of all denominations over those of the preceding year being no fewer than 170; the whole number of whom may be thus divided:—in the senior department, 109 regular and 196 occasional; in the junior department, or school, 319 regular; and in the medical department, 77 regular and 233 occasional students. The pupils in the junior department have now opportunities afforded them of attending popular lectures on chemistry and natural and experimental philosophy, which are delivered by the professors of those branches of science, one day in each week, after the usual business of the school has ceased. With regard to the fiscal concerns of the College, the council entertain no doubt that the income accruing to the general college fund out of the fees derived from students in the academical year between Michaelmas 1832 and Michaelmas 1833, will be sufficient to meet the current expenditure of the establishment for the like period; so that the college will be enabled permanently to maintain itself by its own resources.—*N. Y. Atlas.*

Scotch Universities.—The four Scots' Universities receive 5696*l.* annually from government, which is thus divided: St. Andrews, 1010*l.*; Aberdeen, 1397*l.*; Glasgow, 1360*l.*; Edinburgh, 1929*l.* This was formerly defrayed from the hereditary revenues of the crown, but now comes into the miscellaneous estimates.—(*N. Y.*) *Albion.*

Religious Charities of the Church of England.—It appears by the latest reports that there are 30,312 subscribers to the following Societies:—For Promoting Christian Knowledge—for Propagating the Gospel—Clergy Orphan—Church Building—and National School. The subscribers are thus divided:—clerical 14,152; lay 10,884; females 5,276; leaving out the latter class, (in which many clergymen's wives and daughters are included,) it appears that the clergy, besides the collections they obtain, personally contribute to these societies for advancing the temporal and eternal interests of the people, very nearly *one-third* more than all the laity of the empire.—(*N. Y.*) *Albion.*

Public Education.—The laborious editor of the American Quarterly Register, has published in a number of that valuable work for the present month, a statistical view of the institutions for Education in the United States, which fills sixty pages of that number. At the close is a table of the colleges, with their locations, date of foundation, number of students, &c. According to this, there are now, Colleges, 62; Instructers, 448; Alumni, 23,600; Living Alumni, 11,336; Students who became Ministers, 8,104; of these that are now living, 5,249; Graduates in 1832, 670; Students, 6,335; Professors of religion in 22 colleges, 1053; Students assisted by colleges' funds, 345; ditto by Education societies, 244; Medical Students, 1037; volumes in college libraries, 207,990; volumes in social libraries of students, 88,382.

N. Y. Evangelist.

Since it has been determined to rebuild St. Peter's Church at Salem, we have noticed some remarks in the papers of that town, relative to the church bell, which bears the inscription A R 1740. From the circumstance of the letters A R being surmounted with a crown, it was at first supposed that the bell was a present to the Church from queen Anne—*Anna Regina;* but this was evidently an anachronism, as the Queen died in 1714. The initials are without doubt those of the name of the maker. The eight bells forming the beautiful chime of Christ Church in this city, have each an appropriate inscription; on the eighth or last is the following:

"Abel Rudhall
Of Glo'ster made us all."

They were cast in 1743 by said Rudhall, one of the most celebrated bell founders in England. The bell at St. Peter's was probably cast at the foundry. Whilst on this subject we may add, that it escaped our recollection yesterday that Philadelphia has also a chime of excellent bells, but not equal to those of Christ Church.

The Transcript has not yet got the list of chimes complete. We now add another, the beautiful chime in the Episcopal Church at Charleston, (S. C.) remarkable for its well matched bells and silvery sweetness of tone. These bells, as we are told, were taken down by the British, when they occupied that city during the Revolutionary war, and sent to England to be sold amongst other plunder. They were purchased by a South Carolina gentleman, who happened to be present at the sale, and restored to their former place, in the tower in his native city. We know of no chime, either in Boston, New-York, or Philadelphia, any way comparable to this.

Essex Register.

Church Chimes.—Christ Church Bells are proverbial throughout the country—and there is but one other similar set in the United States—in the tower of Trinity Church, New-York. There have been those who in years gone by, played upon them with the same facility that an able organist touches the keys of his favorite instrument,—producing with the nicest accuracy all the great variety of church music, which falls within the eight notes, and even some of these by double notes. Many lively airs are played on the bells on holidays and the celebration of marriages, and thousands of individuals have followed their friends to their last resting place while the requiem of the "Funeral Thought" or "Pleyel's Hymn" sounded mournfully and sadly from the lofty tower, and floating through the air, fastened the thoughts of man upon the coldness and silence of the grave,—the morning of eternal life and the joy of the resurrection.

Boston Transcript.

Cathedral of Sienna.—The Cathedral is the great sight at Sienna. It has a rich exterior, incrusted with curiously wrought marbles, and the front, as far as I can judge, is in beautiful taste. The pavement of the interior is very precious, and covered with a wooden platform, which is removed but once a year. The servitor raised a part of it, to show us the workmanship. It was like a drawing in India ink, quite as fine as if pencilled, and representing, as is customary, some miracle of a saint.

A massive iron door, made ingeniously to imitate a rope-netting, opens from the side of the church into the *library.* It contained some twenty volumes, in black letter, bound with enormous clasps, and placed upon inclined shelves. It would have been a task for a man of moderate strength to lift either of them from the floor. The little sacristan found great difficulty in only opening one, to show us the letter.

In the centre of the chapel, on a high pedestal, stands the original antique group, so often copied, of the three Grecian Graces. It is shockingly mutilated; but its original beauty is still, in a great measure, discernible. Three naked women are an odd ornament for the private chapel of a cathedral. One often wonders, however, in Italian churches, whether his devotion is most called upon by the arts or the Deity.

As we were leaving the church, four young officers passed us in gay uniform, their long steel scabbards rattling on the pavement, and their heavy tread disturbing visibly every person present. As I turned to look after them, with some remark on their coxcombry, they dropped on their knees at the bases of the tall pillars about the altar, and burying their faces in their caps, bowed their heads nearly to the floor, in attitudes of the deepest devotion. Sincere or not, [Roman] Catholic worshippers of all classes *seem* absorbed in their religious duties. You can scarce withdraw the attention even of a child in such places. In the six months that I have been in Italy, I never saw any thing like irreverence within the church walls.

Willis' 'First Impressions.'

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 17th, from the following persons, viz:—

Rev. Wm. Norwood—Thomas A. De Mill—Samuel B. Shaw—Charles B. Stout—L. H. Young—Reuben T. Thom—Postmaster, Ogdensburgh—George Carr Grundy.

Received by the General Protestant Episcopal Sunday School Union.

Morse & Harvey.

EFFICACY OF A MOTHER'S PRAYERS.

Just published, and for sale at the New-York Protestant Episcopal Press, price 38 cents,—The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative delivered in the Chapel of the Institute at Flushing, L. I.

Published by and for the benefit of the Heber Missionary Society of the Institute.

DEATH OF THE RIGHTEOUS.

Just published and for sale at the New-York Protestant Episcopal Press, The Death of the Righteous, or, The Way of Holy Dying. By M. De La Placette. Translated from the French, by Lewis P. Bayard, A. M., Rector of St. Clement's Church, New-York.—Price One Dollar.

"In presenting to the public such a work as this, at the present time, the translator is entitled to the sincere thanks of every friend of Jesus. And many souls, it may be hoped, to his great joy, will derive from these pages that knowledge which maketh wise unto salvation."

"In commending this volume to general notice, it may be particularly stated, that it is in an eminent sense *a family book*, and also that it is entitled to a place in *the library of every parish*, and of *every Sunday School.*—*Reviewer.*

EUSEBIUS.

Just published, The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, in ten books. Translated from the Original, by the Rev. C. F. Cruse, A. M., Assistant Professor in the University of Pennsylvania.

Price $2 50 muslin,—$2 75 sheep,—$3 00 calf,—For Sale at the New-York Protestant Episcopal Press Buildings, No. 46 Lumber-street.

The Christian Warrior Triumphant in Death.

"Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
—The voice at midnight came;
He started up to hear,
A mortal arrow pierced his frame;
He fell,—but felt no fear.

Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red-cross shield:
His sword was in his hand,
Still warm with recent fight;
Ready that moment, at command,
Through rock and steel to smite.

It was a two-edged blade,
Of heavenly temper keen:
And double were the wounds it made,
Where'er it smote between:
'T was death to sin;—'t was life
To all that mourn'd for sin;
It kindled, and it silenced, strife,
Made war, and peace, within.

Oft with its fiery force,
His arm had quell'd the foe,
And laid, resistless in his course,
The alien-armies low.
Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare!"
He woke,—and caught his Captain's eye;
Then, strong in faith and prayer,
His spirit with a bound,
Burst its encumbering clay,
His tent, at sunrise, on the ground,
A darken'd ruin lay.

The pains of death are past,
Labor and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy. *Montgomery.*

N. Y. Evangelist.

SUNDAY SCHOOLS.

The friends of *humanity*, no less than the friends of the Church, must, if its objects and effects be duly considered, be delighted to hear of the success of the Sunday School cause.

It extends its care to those who are not only morally but physically incapable of taking care of themselves;—teaching our little ones, almost as soon as they can "run alone," to "run the way of God's commandments," saying in the gracious language of the Redeemer, "Suffer the little children to come unto me, and forbid them not." It throws the arms of a devoted and kind parent around the fatherless, the orphan, the stranger, and those that are ready to perish, and places them where they may be clad in "the garments of salvation," and have their minds stored with precious portions of God's word, which is "bread of life" to the soul. It goes into hedges and ditches, into lanes, alleys, and by-paths, seeking, with intent to save, the lost. It also implores the rich, to let their children come to fountains whence may be drawn that "living water," which if a man drink, "he shall never thirst," but which many parents, enjoying an abundance of the good things of this world, have never, it is to be feared, even *tasted*, and respecting which they do not perhaps ever *converse* with their offspring; the Sunday School furnishing, where it has been neglected, the instruction, the holy training, which ought, in part at least, to have been adopted by others, and confirming and impressing it more deeply where it has been attended to. It causes tongues, that otherwise might be uttering idle, profane and blasphemous words, to speak of Jesus, to pour forth prayer, to sing the praises of Him who "is no respecter of persons," and assists all as they grow in years to "grow in grace." It sows the seed, and then devoutly supplicates the heavenly dew of the Spirit, and the sanctifying power of the Sun of righteousness, to descend upon it, so that those here thus "planted in the house of the Lord, may flourish in the courts of our God."

Surely, then, this Institution must commend itself to every lover of youth, anxious for their present and future happiness, as one of the most beneficial of all the charities which the heart of man has been prompted to devise, and each will bid it God-speed, and ought to *do* more and *pray* more, than he ever yet hath done for it.

Much encouragement and cause of gratitude its friends may derive from "The Sixteenth Annual Report of the New-York Protestant Episcopal Sunday School Society," with extracts from which we will occupy all the space allowed us this week, in the Churchman.

"There are at present in union with the New-York Protestant Episcopal Sunday School Society, 24 schools; two of which have been added during the past year. Connected with these schools, as appears from the accompanying reports, are 587 teachers—being 140 more than at the last report. The number of scholars amounts to 6161, being an increase during the past year of 1529.

The schools which have become connected with the Society, are two schools formed under the auspices of the City-Mission Society, in the north-eastern section of our city—both of which are now attached to the Mission Church of the Epiphany.

The great increase in the number of teachers, and the still greater increase in the number of scholars since the last report, is worthy of notice. It should serve to animate the friends of Sunday Schools to perseverance in their good work. It should lead them to offer up their devout thanksgivings to that merciful God from whom cometh every good and perfect gift; and to pray that he would continue to send down upon our schools the healthful spirit of his grace."

In the statements furnished by many of the individual schools belonging to this Society, there is much exceedingly interesting matter. We invite attention, first, because first mentioned in the report, to

ST. THOMAS' CHURCH SCHOOL.

"Number of children as per register, (boys 361, girls 473,) 834; added since last report, (boys 120, girls 135,) 255; regular attendants, as shown by teachers' class books, 425. Number of communicants, (male 14, female 30,) 44. Children's subscriptions to Children's Magazine, 150."

Missionary.

"The children continue their contributions for the missionary cause. Thirty dollars, the amount of their offerings for the year, was given by their direction to the Green Bay Mission, toward the education of an Indian child, to be named at their request, 'Cornelius Francis.'"

"The Sunday School Society, (consisting entirely of teachers, with the Rector as their president,) having assumed the guardianship of a little boy belonging to the school, has provided means for his education and support; with a view of rendering his talents (which are of no common order) available to the Church, if it should please God to give them such a direction.

The Infant School consists of 120 children, (these are embraced in our report, as before given.) Under the watchful and conscientious supervision of its devoted teacher, and the fostering care of its friends, it continues to flourish; and yields a fair promise of extensive utility.—We cannot better describe its present condition, then by quoting from the report of the teacher. After stating the number of attendants, she says, 'Of these, a number can read in the Bible; and all who have been members of the class for any length of time, are sufficiently acquainted with the Church-service, to be able to join in the worship of God in the sanctuary. They have become very generally acquainted with the historical part of the Bible. All of them understand something of the plan of salvation, and of many of the leading truths of the Gospel. Attention has been paid to their singing, so that many of them can sing with a degree of correctness truly gratifying.'

Many other interesting particulars might be communicated; but as they form a part of its history as a daily school and not as a Sunday School, the introduction of such matter might be considered irrelevant."

Sacred Music.

We must be excused for asking especial attention to the following quotation. Cannot sacred music be more generally cultivated in our Sunday Schools? If a professed teacher cannot be *employed*, may not some individual be found in every congregation, who will be competent to give at least *some* instructions in this exercise which may be profitable to the children? How delightful it is to hear "young men and maidens, old men and *children*, praising the Lord!"

"Through the liberality of the Vestry, and of some members of the congregation, the children enjoy the instruction of a very competent and successful teacher of sacred music. Numbers of them now sing with a great degree of accuracy and taste, and in the service of the sanctuary, they certainly contribute their full share of harmony. Were this kind of instruction more generally attended to, the benefits accruing to the Church would be found to outweigh all the expense of such an undertaking."

Baptism—Spiritual Improvement.

Gratifying, indeed, it is to record the following:—

"Upon one occasion, 72 children, principally of the school, were baptized in the church by the Rector; of this number, 4 received baptism as adults.

The spiritual condition of the school, we have reason to thank God, is encouraging.—From frequent opportunities of information, afforded by conversation with the children and their teachers, and by the monthly reports; we do in truth believe, that in many cases, a desire not only to know but to do the will of God, is the governing and controlling principle.

The scholars admitted into the church upon their own promises were baptized at their own urgent request. The teachers of these young disciples have watched their conduct with earnest solicitude, lest unhappily the 'vow, promise, and profession,' then made, might be unheeded or forgotten. So far, however, their Christian profession has been answerable to so happy a beginning, and we are not without a well grounded hope, that these are indeed trees of the Lord's planting—germinating and budding in the genial soil of the Sunday School. From a review of the occurrences of the year, we find abundant cause for devout thankfulness: notwithstanding the presence of the pestilence among us, the good providence of God permitted us all to re-assemble, with the loss of but three children; who were removed by that awful visitation.

The Superintendents, in closing their report—from a sense of justice as well as from a feeling of gratitude—embrace the opportunity now offered, of bearing testimony to the faithful and invaluable services of their fellow-laborers in the field of Sunday School instruction. If Superintendents have ever had the privilege of witnessing the conscientious and successful discharge of the duties of Sunday School teachers, we claim for ourselves such a privilege. If children have ever been favored with an honest and faithful application of the truth of Scripture to their hearts and consciences, the children of this school have been so favored. If the precious truths of the Gospel of our Lord Jesus Christ have ever been unfolded to the infant mind, and recommended and enforced by example as well as by precept, we claim for the teachers of this school that self-approving and honorable distinction. Their reward is with their Master in heaven."

ALL SAINTS' CHURCH SCHOOLS.

The schools in connexion with this church are represented as being in a flourishing condition. But there is a lamentable deficiency in teachers—778 scholars are reported, and but 44 teachers!! Can it be that there are *only* 44 persons in that large congregation whose *time* will permit them to devote themselves to the noble employments of the Sunday School?

We pass over, for the present, because our limits will not permit us to make from them as copious extracts as we could wish, several long reports, and hope *every clergyman* may have said of him what is recorded of the Rector of

ST. STEPHEN'S CHURCH.

The schools attached to this church number 448 scholars, and 58 teachers; 252 of the former, and 16 of the latter, having been added since the last report.

"Our school owes much to the attention which our Rector has bestowed upon this nursery of his Church.

The scholars are examined in church by the Rector, the first Sunday of each month, upon the Catechism which they are taught in school.

There is a Sunday Infant School connected with this department, which numbers at present about 40 children; this is also in a highly flattering condition.

About 75 copies of the Children's Magazine are now distributed among the members of this school: this work is well received by the children, who look with pleasing anticipations to the delivery of each successive number.

Every Sunday the children contribute their mite to a missionary fund, stimulated by the incentive, that they have a '*charge*' to keep, and feeling it incumbent on them to raise annually the sum of thirty dollars for his maintenance; in the furtherance of this object, they are acting with increased spirit."

CHURCH PRINCIPLES.

For the Churchman.

THE NATURE OF THE CHRISTIAN CHURCH.

The faculties and capacities with which man was originally endowed plainly show that he was designed for the society of others. Nor will the disorders, which exist in all the societies of men on earth, destroy the presumption that man was formed for society. This society, for which all men were originally designed by their Creator, comprises the whole world, was instituted by God himself, and was intended to continue to the end of time. To it every individual of the human race must *necessarily* belong while he has an existence in the world. In every society, whether of divine or human institution, there must exist such rules of order as tend to its preservation.

To determine the *nature* of any society among men, it is necessary to consider its *origin*, its *design*, and its *actual fitness* to answer the end of its formation. Every society of human institution must necessarily be limited and particular, as it is not in the power of man, to institute one fitted, in all respects, to embrace every individual of the human race. Every society, which has no proof of a divine origin, must be subject to human authority alone; and its fitness for the end proposed must be judged of by the actual experience of men, and not from the characters or supposed abilities of those who formed it. But if the origin of any particular society be *proved* to be *divine*, then it follows, according to all just conceptions of the character of God, that it is best calculated to answer the design of its founder. Whatever may be the opinions or experience of men, this conclusion must follow, if the premises be maintained.

To determine whether a society be of divine or human origin, we are to examine its claims at the time of its formation. If they extend to *divine* origin, we must look for such proofs as could not be expected from any *human* institution. If it be not able to exhibit *such* proofs, then have we nothing to distinguish it from a society of human origin; and reason teaches us to rank it among the number of human institutions.

It need not be proved to any body of men, who "profess and call themselves Christians," that Christ, when he was upon earth, established a society of a particular nature, and of general extent, and that this society was called *the Church*. Whatever was its particular nature, or whatever opinions may now exist among Christians with regard to it, there is one thing in which, I believe, all agree, *viz.* that Christ *did*, at a certain time, establish a society, called *the Church*. We infer, therefore, that the *origin* of this Society or Church is divine. To determine, then, what its *nature* is, we are to search the New Testament, and to derive our information from those places where it is mentioned and described. Our Saviour first speaks of it by its proper title, as not then existing, but afterward to exist, in his address to Peter:—"Thou art Peter, and upon this rock *I will build* my Church." From these words we learn that it is something *which should be built*,—"I will *build* my Church;" that Christ *himself* would be the builder,—"*I* will build;" and that it should be *his property*,—"I will build *my* Church." To carry out the figure, we are here told who was to be the architect, and to whom the edifice was to belong. *How* it was to be built, and what were to be *the materials*, we are to learn from those employed in its erection.—Our Saviour, however, in the same address to Peter, mentions one of its qualities—that of durability, or impregnability to its worst enemies; "*The gates of hell* shall not prevail against it." If "the gates of hell" have, at any time, so prevailed against the Church as to destroy it, (to assert which would be to impeach the veracity of our Saviour,) and if God himself has not re-established it, and given us such proofs of its re-establishment, as are *above* the natural powers of man, then, and not otherwise, we may conclude that the Church spoken of by our Saviour does *not now* exist, and that whatever society may be *called* the Church, it is no more than a society of human institution.

But this Church, of which our Saviour speaks, was organized immediately upon the descent of the Holy Ghost, after his ascension into heaven: for the first assembly of the Church thus organized, consisted of about 120, to which number were soon after added 3000 souls. *Then* there was a regularly constituted Church; for after that we read that "the Lord *added* to the Church daily, such as should be saved." From this statement we learn *another* quality of the Church, viz. that it was capable of daily increase. It is easily determined what this Church *was*, for we are informed from the sacred history itself, that "It consisted of a certain number of men, of whom some were apostles, some the former disciples, others persons who upon their preaching had repented, and believed, and had been baptized in the name of Jesus Christ, and continued hearing the word preached, receiving the sacraments administered, joining in the public prayers presented unto God." All persons *thus qualified*, *thus admitted*, and *thus continuing*, were called *the Church*.

The Church was afterward "daily increased by the addition of others received into it," in the same way and upon the same conditions; "making up 'the multitude of them that believed, who were of one heart and one soul,' 'believers added to the Lord, multitudes both of men and women.'"

Hence we learn that the Church, as then existing, was "a well-formed and regular society." And this arose from the acknowledgment of "*one* Lord, *one* faith, *one* baptism." This same *unity* was preserved after the Church was established in different places; for they "were all built upon the *same* rock, all professed the *same* faith, all received the *same* sacraments, and thereby were all reputed members of the *same* Church." All that were built upon this rock were built upon Jesus Christ; for "*other* foundation can no man lay than that *is* laid, which is Jesus Christ." He is the only *sure* foundation. All that professed *this faith* acknowledged the same *doctrine;* for the first who were admitted into the Church by the apostles, "continued in the apostles' *doctrine*." This doctrine comprehended the whole Christian faith, and embraced nothing but what our Saviour and his apostles taught. It was maintained with extreme carefulness, that nothing be *added to*, or *taken from* it; the inference always drawn by the apostles concerning those who taught contrary doctrine, or did not abide in that of Christ, being, that they did not serve Jesus Christ, but their own *carnal desires*. St. John says, "Whosoever transgresseth, and abideth not in *the doctrine* of Christ, hath not God. He that abideth in *the doctrine* of Christ, he hath both the Father and the Son." And again, "If there come any unto you, and bring not *this doctrine*, receive him not into your house, neither bid him God-speed." Hence we learn that *the nature of the Church* is utterly at variance with any thing contrary to, or different from, *the doctrine of* Christ. Genius, learning and sincerity are to be admired and respected wherever they are found. But the *doctrine of* Christ is of infinitely more value; and genius, learning and sincerity are but ill directed, if they do not exhibit, illustrate and promote it. It is peculiar to the *Christian Church*, and determines its nature. The doctrine of Christ, as comprehending the whole of faith and practice, cannot be consistently maintained and propagated but *in his Church;* and though some essential parts of it may be professed and carefully preserved among different societies of men, yet if they are not *united to him in the way which he has appointed;* and if any parts of his doctrine are wilfully rejected, even the parts retained are an unacceptable service not required at their hands.

It is one thing to *belong* to the Christian Church, and another to be *benefited* by it. It is also one thing to possess such qualifications as are requisite for connexion with the Church, and another to be *actually admitted into* it. The *actual possession* of proper qualifications for admission can be known only to God. The *profession* is the only criterion for man. The *former* must exist in order to salvation: the *latter* is required for the procurement of the *promise* of salvation, which is in the Church.

The Church is a preparatory school for heaven. This is its sole object. For this end alone it was established. The nature of the Church is therefore altogether *spiritual*. Christ has declared that "His kingdom is not of this world." But inasmuch as it is beyond the power of man to determine whom God approves or disapproves in all cases, it follows of course that certain *external* marks must be taken as criteria to determine fitness or unfitness. No discipline or system of rules can enable man to pry into the secrets of the heart. Hence the *judgment of man* must be governed by externals. He whose profession nothing external contradicts, must be taken for what he professes to be. But, on the other hand, he who claims to be a member of a society, into which he has not been constitutionally admitted, cannot be so considered, for want of the requisite external evidence, though his *claim* may be made in sincerity, and his *fitness* not be liable to just doubt. Neither will an acquaintance with, and adoption of the rules and requirements of a society, as regards ordinary practice, constitute a man a member of such society. In other words—conformity to certain measures adopted by a society in relation to its objects, cannot constitute one a member of it, unless indeed such conformity have been made *the terms* of membership; and in that case its numbers can never, and its particular members seldom, be ascertained. And it may well be questioned whether that *be* a society, whose members cannot with certainty be pointed out. Thus, the Christian Church, as constituted by Christ in the apostolic age, acknowledged none as its members but such as had received Christian baptism. And as far as we are taught by example in the Scriptures, those alone were esteemed members of the Church who had been baptized *with* water, *in* the name of the Father, Son, and Holy Ghost, *by* the ministers of said Church. With regard to any baptized *with any other liquid*, *in any other name*, or *by any other persons*, we have no example in Scripture. And it is not to be taken for granted, that God recognises, as agreeable to his will, that for which he has given neither precept nor example. God has seen fit to connect outward visible signs with inward spiritual graces; and to say that either may be available to salvation without the others is an assertion without, if not contrary to His authority, whose sanction is, "What God hath joined together let not man put asunder."

The nature of the Christian Church is not to be determined from the judgment we may form of the character of any number of individuals in this Church, but from the relation in which they stand to God as members of it. The Church is denominated *holy*, and as such we recognise it in the profession of our faith. But the holiness of this Church arises from its relation to God, and Christ, whose "body" it is said to be, and not from the absolute sanctity of its members. That which appertains to God is *holy*. The Church is holy *because* it appertains to God. "Christ loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be *holy* and without blemish." And again, "We are members of his body, of his flesh, and of his bones." The material part of man affords a plain and apt illustration of the constitution of the Church of God, firmly united to Christ, and compacted in its different members "by the spirit, faith, love, sacraments, word and ministry, which like the veins and arteries in the body, serve to join them with Christ and among themselves, and also to convey influence and nourishment from the head to every particular member of this mystical body."

Such being the description given of the Church in the Scriptures, we conclude, that the Christian Church is a society of men established by Christ, and therefore of *divine origin;* that in its nature and ends it is *spiritual*, and in its relation to its Founder, *holy;* that being fitted and destined to embrace the whole world, it is *universal;* but that those only may claim membership, and thereby a title to its privileges, who, *in man's judgment*, have complied with the external visible conditions of admission, and those only, being members, will realize its benefits, and enjoy the salvation which is its promise, who, in the *judgment of* God, possess the inward qualifications.

PRACTICAL.

For the Churchman.

THE CHARACTER OF JOB.

NO. III.—LAST STATE OF JOB.

Another person is now introduced, who sustains the relation of mediator to the parties, reproving the conduct and correcting the principles of both. The wise counsels and sublime descriptions of Elihu prepare the way for an awful exhibition of the power of God, when he appears, in his glorious majesty, and out of the whirlwind convinces Job of his ignorance, and his weakness in the presence of the High and Holy One, the Omniscient and Almighty God. The confidence and the impatience of Job now give way to the tears of contrition and the language of humble penitence. "Behold I am vile—I will lay my hand upon my mouth—I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."

The scene now changes again, and the afflicted mourner has "beauty for ashes, and the garment of praise for the spirit of heaviness." His accusers come to ask an interest in his prayers, his possessions are restored to him double, he is again surrounded by friends, and promoted to honor and influence; ten lovely children surround his table and his altar, and engage anew his pious solicitude; he sees many days, and rejoices in them all; so that in him patience had her perfect work and was crowned with her full reward. It is the law of the Master, and he has obeyed it himself, "He that humbleth himself shall be exalted;" and it is written in the lives of holy men from the beginning of the world, "If we suffer with him, we shall also reign with him."

This early example of piety and patience will be an eminent model to the latest generations. It remarkably illustrates the identity of the principle of true piety in all dispensations of the Church from the beginning of the world. Faith is the animating principle; its object has ever been the same, a crucified Redeemer; its fruits are always one, in holiness and love. Job looked forward with a steady, though distant faith, to the second coming of his Saviour, and his own joyful resurrection. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

It was this which sustained him in his trials, which carried him through the temptations of prosperity, and brought forth in his holy life, the abundant fruits of righteousness. All the constituents of vital godliness under the Gospel, entered into his character and directed his conduct. There was deep humility, sincere repentance, earnest prayer, a living faith, enlarged benevolence, active and self-denying exertion. Let the states of the world and of the Church vary as they may, the principle of faith remains the same. Christ must have the faith of Job, if they would follow his example, and attain to his holiness. They have the same God, the same Saviour, the same Spirit, the same hopes, the same joys, the same eternal weight of glory before them.

Animating reflection! that the saints on earth and in heaven are united in one communion and fellowship; for "we are come into Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect." Blessed consolation! when we go forth in the prospect of labors and sufferings for the sake of the Lord Jesus, that we are walking in the same path in which patriarchs, and prophets, and apostles, and martyrs, and the saints of all ages, and the Captain of our salvation, have gone before us. Delightful thought! when we separate for our work of patience and labor of love, perhaps to meet no more on earth, that we are one in spirit, one in object, one in effort, being as pilgrims and strangers upon the earth, but hoping to meet again in that city which hath foundations, whose builder and maker is God.—On that great day when we shall all appear before the judgment-seat of Christ, may we all receive the testimonial of his omniscient approbation, and be welcomed with the approving sentence, "Well done, good and faithful servant, enter into the joy of your Lord."

THE "UNRULY EVIL."

It is an argument of a candid ingenuous mind, to delight in the good name and commendation of others; to pass by their defects, and take notice of their virtues; and to speak and hear of those willingly, and not endure either to speak or hear of the other; for in this indeed you may be little less guilty than the evil speaker, in taking pleasure in it, though you speak it not. He that willingly drinks in tales and calumnies will, from the delight he hath in evil hearing, slide insensibly into the humor of evil speaking. It is strange how most persons dispense with themselves in this point, and that in scarcely any societies shall we find a hatred of this ill, but rather some tokens of taking pleasure in it; and until a Christian sets himself to an inward watchfulness over his heart, not suffering in it any thought that is uncharitable, or vain self-esteem, upon the sight of others' frailties, he will still be subject to some one kind of this, in the tongue or ear at least. So, then, as for the evil of guile in the tongue, a sincere heart, *truth in the inward parts*, powerfully redresses it; therefore it is expressed, Psalm xv. 2, *That speaketh the truth from his heart;* thence it flows. Seek that, O sweet truth! excellent but rare sincerity! he that loves *that truth within*, and who is himself at once *the Truth* and *the Life*, He alone can work it there! Seek it of Him.

It is characteristic of the Roman dignity and sobriety, that in the Latin *to favor the tongue* (favere linguæ) means *to be silent*. We say, Hold your tongue! as if it were an injunction, that could not be carried into effect but by manual force, or the pincers of the forefinger and thumb! And verily—I blush to say it—it is not women and Frenchmen only that would rather have their tongues bitten than bitted, and feel their souls in a strait-waistcoat, when they are obliged to remain silent.—*Coleridge.*

DEVOTIONAL.

THE VOICE OF CHRIST.

"My sheep hear my voice."

Jesus Christ is pleased to hear the voice of his followers. The good physician loves to hear the voice of his patients. Even if it is complaining, if it is only expressive of their confidence in him for relief, still to him it is agreeable. This we may feel in prayer. How humbling, and yet how quickening and rejoicing is the feeling—the assurance—of his gracious satisfaction with our sighs and tears, whether we praise him or pour out our sorrows into his ear, or ask something from him, or confide to him the wishes of our hearts. This feeling is the strengthening balsam of life, to the longing and often trembling soul.

Our Comforter hears the prayer of his needy followers so gladly, because it gives him the opportunity to send an answer to their hearts, and thus, by degrees, to accustom them to his voice. The more faithfully we maintain our intercourse with him, the more frequently shall we hear his voice in our hearts, and the sooner and better shall we become accustomed to it. What a delightful advantage! What could be a more attractive reason for faithfulness in prayer! God be praised! that as Christ, on whom we are all so entirely dependent, is inimitable in the most perfect sense, his voice, in the heart of the believer, is equally inimitable. Satan may indeed convert himself into an angel of light, but not in every thing. He may imitate all other voices, but the voice of Christ he cannot imitate. His art does not extend so far.

He who does not know what it is to have intimate communion with the Saviour in spirit and in faith, will find this like a strange language. But he who knows him as the Physician of his soul, and depends upon him for his comfort and safety, he will understand also, and will feel that what I say is not imagination, but simple truth. The more we learn to understand the voice of Jesus in our hearts, the more faithfully we listen to it, and the more we receive, and enjoy, and follow, like children, the greater will be our attainments in divine wisdom, and our preparation for the family of God.—*Boston Recorder.*

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